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THE MISSIONARY HERALD

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FEBRUARY, 1884.

VOLUME LXXX.



NUMBER 2.

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THE
MISSIONARY HERALD.

VOL. LXXX. — FEBRUARY, 1884. — No. II.

FOUR MONTHS. — The receipts for December were but \$45,764.75, which is \$5,000 less than those for the corresponding month of the preceding year. For the first four months of the financial year, the advance over the same period for the preceding year is only about \$12,000.

A NEW sketch of the missionary work in Micronesia (pp. 16) has been prepared by Rev. Mr. Logan, and will take its place among the series of mission sketches issued by the Board. Price, 6 cents. A new "Concert Exercise" on Africa has also been issued. Like those which have preceded it, on Japan, India, Turkey, and China, this "Exercise" will be found interesting and instructive to any church using it. This, with a variety of leaflets for the pews, will be sent to applicants, freely, in such numbers as may be desired. Address C. N. Chapin, Room 14, Congregational House, Boston.

A TELEGRAM from Calcutta, January 8, announces the death of Keshub Chunder Sen, the leader of the "New Dispensation," one of the branches of the Brahmo-Somaj. One of the latest reports received concerning this remarkable man was that he had in contemplation a journey around the world, to proclaim a divine message with which he deemed himself specially entrusted. Though his immediate followers in India were not very numerous, his influence was great, and his death will doubtless produce a deep impression. A striking testimony given by Chunder Sen concerning the results of Christian Missions in India will be found under "Notes from the Wide Field."

SINCE the letters from Western Mexico, on another page, were in type, word has been received that a church has been organized at Tlajamulco, consisting of eighteen members, with several candidates for admission in the future.

CHEERING reports come from many churches and Sunday-schools, East and West, indicating a purpose to provide the needed funds for building a new *Morning Star*. It is too early to make any definite statement as to what will be done by the children and youth, but they seem to be taking hold of the work with an enthusiasm which promises success.

AS WE go to press a letter reaches us from Captain Garland of the *Morning Star*, dated "Off Jaluij, November 3." The work in the Gilbert Islands had been finished, and the vessel was then engaged in collecting the helpers on the Marshall Islands, to take them to Kusaie for the general meeting. The missionaries were in good health. Captain Garland does not expect to reach Honolulu before the middle of April.

WE ARE happy to report that the new Map of the World, published by the Board, is receiving hearty commendation from all quarters, and is selling rapidly. That a series of seven maps on cloth, including such an excellent map of the world, can be sold for \$9.50 naturally excites surprise. It will be readily understood that these maps are issued not for the profit of the publishers but of those who use them.

REGULAR DONATIONS. — It is important that the regular donations, upon which the Prudential Committee mainly relies for the ability to meet the regular appropriations for the missions, should advance at least ten per cent. over those of the preceding year. Upon this point we would urgently request pastors and officers of churches to put special emphasis, in making arrangements for their contributions for Foreign Missions for 1884. The stability of our entire work is dependent upon it.

SOME of the papers have reported that copies of our magazine have been confiscated by the Turkish Government, which has pronounced it "a bad book, in which every number has something about Turkey." We have no information that any thing like this has happened. It is quite true that every number of the *Missionary Herald* has something about Turkey, and we are bound to admit that some of the facts stated are bad. But we shall not believe, until we are forced to, that a magazine which seeks in such good faith the welfare of Turkey will be prevented from entering its territory.

ONE of the blessings conferred by Christian missions upon Pagan lands is the impulse given even to those who are not converted to the new faith, to care for their own people. A striking instance of this comes just now from India, where for centuries the Brahmans have not only despised the lower classes, but have deemed it a part of their religion to do so. Roused by the efforts of missionaries in behalf of the Pariahs, and the consequent turning away of this class from the national faith, a society has been formed entitled the "Native Philanthropic Association for the regeneration of the Pariahs," and two prominent Brahmans have sent out an appeal to the native princes, zamindars, and gentlemen of South India, calling for contributions for the establishment of charity schools for the education of the lower orders, and the employment of preachers to teach religion and morality. The appeal is a striking testimony to the influence of missionary labors in reaching the lower classes, as it complains of the readiness of these Pariahs to embrace foreign faiths. It is no slight good to have thus stirred these men to care, to some extent, for their own neighbors, for whose welfare they have hitherto been totally indifferent.

LETTERS now coming from Turkey indicate that the action of the Board at the last Annual Meeting in reference to affairs in the Turkish missions is, in the main, regarded with favor both by natives and missionaries. Already a new impulse has been given in the matter of co-operation, and the communications speak hopefully of the prospect for the future.

PANDITA RAMABAI, the Brahman woman who has been lecturing on reforms among her own people in India, with such remarkable power, has been baptized into the Christian church. In a communication to the *Herald* some time ago, Dr. Bissell spoke of her as not far from the kingdom of God. A short time since she visited England, and was baptized on the twenty-ninth of September, joining the English church. This conversion has caused much excitement among her Hindu friends, and, being a very gifted woman, with a great reputation for learning and oratorical power, she seems destined to exert a wide influence over her people.

AFTER ten years settlement in a pastorate in Glastonbury, Connecticut, Rev. Dr. W. W. Scudder has resigned, in order to engage again in missionary service in India. Naturally he goes to the old Arcot mission, where his parents labored, and where he and his brothers have been engaged in service. It is an interesting fact that one who has reached Dr. Scudder's years, and is in a successful pastorate, should turn away from his present work to enter the missionary field.

WHO shall rule on the Congo? This is a very pressing question, the settlement of which will not be easy. The men of commerce are beginning to appreciate the fact that this mighty river is to be a highway for a vast traffic, and the reports sent by Mr. Stanley and other explorers indicate not merely the abundance and variety of products of the great valley, but the immense population that may receive in exchange the manufactures of the civilized world. France, under the lead of De Brazza, is determined to gain a foothold on the upper waters, and England, Belgium, Portugal, and other nations, can hardly be said to be quietly looking on. The *African Times* proposes that the region be declared neutral country, and placed under the guardianship of all the Powers, leaving the lower Congo as it has been heretofore, while the interior, from Stanley Pool, shall be governed by a mixed commission. Whatever may be said of the plan, the motive is good, to prevent conflicts between the Great Powers, and to save the vast interior from the demoralization which has always followed the planting of the Portuguese flag.

DELIGHTFUL evidence of genuine spiritual life in the mission churches of India will be found in letters from Maratha mission on another page. One of the best tokens of this life is the missionary work undertaken by the Bombay church, of which a report is given by Mr. Hume. Mr. Abbott writes that there are a dozen men in the Bombay church who are able and willing, and who do preach in public, and this not as contributing in any way to their support, but freely, esteeming it a privilege to proclaim the truth of Christ. Their preaching seems to have special power upon the people, inasmuch as it is known that they are moved thereto by an inward impulse, and not for any earthly reward.

THE Soudan, of which we now hear so much in connection with the revolt of El Mahdi, means, it is said, the "Country of the Blacks." The Arabs apply the name to the interior of Africa generally, while the Egyptians apply it to the region south of the second cataract on both sides of the Nile. Nominally it extends from Assouan to the equator, and from the Red Sea to the western limit of Darfur. Khartoum, some fifteen hundred miles south of Cairo, by the way of the Nile, is the seat of the provincial government.

MR. LOGAN, of Micronesia, who returned to this country on account of the state of his health, but who anticipates returning the present year, has not been idle while at home. He has been carrying through the press a series of Bible stories in the Mortlock language. Recently the last verse of the last chapter of the Mortlock New Testament has been put in type, completing the version, and we do not wonder that Mr. Logan says, in recording the fact: "My eyes fill with tears as I write this. God has been very kind to give us this privilege. Blessed be his name forever."

THE present Korean *Chargé d'affaires* in Japan is said to have been once a bitter opponent of Christianity, and full of the persecuting spirit which made the profession of Christian faith in Corea so dangerous. Since coming to Japan he has had charge of the young Coreans sent there for education, and has sought to have them trained in all forms of infidelity. Rev. Mr. Loomis, agent of the American Bible Society in Japan, reports that this man has recently received from him a copy of the New Testament and a volume on the "Evidences of Christianity," both of which he has been studying carefully, seeking such instruction as he could obtain and the advice of Christian people. At a recent entertainment he declared that he would open Corea for the preaching of the gospel within two or three years.

ONE cannot help being amused at reading a letter of Mr. Moncure D. Conway's, the "Liberal" preacher of London, describing his experiences at Honolulu, at which port the steamer touched which was carrying him from San Francisco to Australia. The vessel stopped there only over a Sabbath, and the disgust of this traveler at the strictness with which the people kept the day is very great. He expected on landing to witness "merry scenes, islanders swimming around the ship in Arcadian innocence, the joyous dance and song of guileless children of the sun," but his anticipations were rudely destroyed by finding a "silent city," "paralyzed by piety." "Never in Scotland or Connecticut have I seen such a paralysis as fell upon Honolulu the first day of the week." This traveler found the stores shut, and in a druggist's shop they would not even sell him a glass of soda. No one being willing to show him the sights of the place, he was compelled to go to church in order to look upon the people. He was impressed by what he saw there, especially at the Chinese church under the care of Mr. Damon, whose work in elevating the people he cannot help praising. But, after all, he can enjoy little where the Sabbath is kept so strictly, and complains bitterly of the "pietistic plague" which prevails on the island. This testimony to the success of Christian efforts in the Hawaiian Islands is undesigned, but not the less valuable.



John O. Means.

DR. MEANS AS MISSIONARY SECRETARY.

BY REV. N. G. CLARK, D. D.

OF our late beloved associate, Dr. Means,* as a citizen interested in all public questions, as a faithful pastor and preacher of the gospel, as a Christian man in all the ordinary relations of life, including also to some extent his connection with the work of foreign missions, others have spoken and written well and worthily. Yet it may not be amiss for one, who knew him intimately as one of the Corresponding Secretaries of the Board, to add a few words in reference to the special labors of his later years.

* JOHN OLIVER MEANS, D.D., son of John and Sarah Means, was born in Augusta, Maine, 1822, August 1. Was graduated at Bowdoin College, 1843; Bangor Theological Seminary, 1843-44; purser United States Navy, 1844-47; graduated at Andover Theological Seminary, 1849. Ordained East Medway, Massachusetts, 1851, December 3; dismissed 1855, August 14; installed Vine Street (now Immanuel) Church, Roxbury, 1857, June 3; dismissed, 1877, September 13. Secretary Congregational Publishing Society, 1878-80; Corresponding Secretary American Board of Commissioners for Foreign Missions, 1880, until his death, which occurred at Mt. Pleasant, Boston, December 8, 1883.

The form and face of Dr. Means had become familiar to many at the Annual Meetings of the Board, where for fifteen years he served as Recording Secretary. His wide acquaintance with men from all parts of the country, his familiarity with the necessary routine of a public meeting, his accuracy and promptness in matters of detail, neglecting nothing which ought to be done, and his clear, ringing voice that could and would be heard, whatever the confusion of the great assemblage, admirably fitted him for the duties of that position. He had thus, better than most, become acquainted with the general work and methods of the Board.

Dr. Means believed in the divine plan of redemption for the world. He believed in foreign missions, he believed in the American Board. He recognized the divine blessing attending its operations in many lands, and had profound respect for the judgment and practical wisdom of those who from time to time had been called to conduct its affairs. The names of Worcester, Evarts, Anderson, and Treat, of Gordon Hall, Bingham, Coan, Goodell, Perkins, Stoddard, Lindley, Maria Ogden, and Fidelia Fiske, and of scores more of devoted men and women who had given their lives to the work of Christ in the regions beyond, were held by him in affectionate remembrance.

The call to assist the Secretaries of the Board in some special work, during the spring of 1879, took him by surprise. The manner, however, in which he fulfilled the duty committed to him — the study of Africa as a field for missionary effort — excited general admiration at home and abroad. And when, at the Annual Meeting of the Board the following year, it was decided to appoint another Corresponding Secretary, there was no question as to the man to be chosen. In addition to other duties, the immediate charge of new missions on the Dark Continent was assigned to Secretary Means.

With the humblest estimate of his personal fitness, he loyally accepted the position, in the confident assurance that the Master had called him to it, and would, for the sake of the cause, give him the needed wisdom and grace. It was a work to which he could give all his heart. Whatever hope he cherished as to the ultimate triumph of the kingdom of Christ; whatever love he felt toward the Lord Jesus for what the gospel had been and was to his own soul; whatever affectionate regard he had cherished for the American Board, its Committee, its Secretaries, and its missionaries, all served as an inspiration to the noblest and most self-sacrificing effort.

Looking back over the four years of Dr. Means's connection with the Board, we cannot forbear grateful recognition of a special providence in securing his services, not only for the work first given him to do, but to meet unforeseen emergencies. Hardly was the work for Africa well in hand, and but six months after his appointment as one of the Corresponding Secretaries, when the care of the Home Department was largely thrown upon him for five months, during the illness and absence of the Home Secretary. A year and a half later, in consequence of the ill health of the Foreign Secretary, he was called to increased labor in the Foreign Department, and six months after, in April, 1883, the charge of both the Home and Foreign Departments, in the absence of the two other Secretaries on their deputation to Turkey, was committed to him.

Weakened, more than his colleagues or his nearest personal friends were aware, by his incessant labors in studying up, first Africa, and then other mission fields, the burden thus imposed on him, with all the help that could be given him by the senior member of the Prudential Committee, and by the editor of the *Missionary Herald*, was too great. With the loyalty of a Christian soldier, he remained unflinchingly at his post, though keenly conscious of his danger, till help arrived by the return of the Home Secretary. There followed months of waiting, and, later on, of suffering, yet of sweet trust and gladness in the work accomplished for Him whom he loved,—his native self-distrust and reticence at last broken, and his Christian feeling finding delightful utterance in prayer and praise.

We would fain, had we space, dwell on some of the peculiar characteristics of our departed brother: his conscientious fidelity; his thoroughness in investigation, whatever the subject in hand; his keen sense of responsibility for the use of mission funds; his generous hospitality and kindness to missionaries, and lively sympathy with them in their trials; his self-denying helpfulness as an associate at the Missionary Rooms,—qualities of mind and heart that seemed to fit him so happily for his work, and now deepen our sense of loss. Though we have left to us as a precious memorial of his service, his invaluable papers on Africa and the mission he organized on its West coast, it is not easy to estimate the loss to the work of his stores of information and experience, all ready for use.

If his term of service was too brief to permit him to witness the full results of his labors, he was glad of the *work* for its own sake, and would have made his own the words of Gordon, the accomplished missionary of the Church Missionary Society, who was killed at Kandahar, in the late Afghan war, while gallantly rescuing wounded English soldiers: "I have often thought of that text, 'Show thy work unto thy servants, and thy glory unto their children.' We would be thankful if the *work* only is ours, so that God's glory is manifested to the next generation."

GROWTH IN THE MADURA MISSION.

BY REV. JAMES HERRICK, OF TIRUMANGALAM, SOUTH INDIA.

IN the first report of the Madura Mission which I have seen, that for 1842, schools alone were reported. These schools numbered ninety-nine, with 4,177 pupils. The number of schools of all kinds in 1882 was 168, with 5,087 pupils. These figures, however, are by no means a true indication of the progress made in education during this time. The schools of the mission at the present day are of a much higher order than were those of the earlier day, in respect to the pupils who attend them, the instruction given, and the character and qualifications of teachers. At the beginning, and for many subsequent years, nothing was received as school fees.

The report for 1845 is the first I have seen giving the statistics of churches and "village congregations," or "Christian villages," as they were then called. In this report the number of churches was not given. But it is probable that a church had been organized at each of the seven stations. The number of church members reported was 120. In 1882, the number of churches was

thirty-four, and of church members, 2,886. In 1845, the number of "Christian villages," now termed "village congregations," was forty-four, and of people in them, 1,081. In 1882, the congregations had increased to 255, with a membership of 11,629, living in 373 different villages. It should be noticed also that these congregations have been yearly improving in knowledge and stability.

The first ordination of a native to the gospel ministry took place in 1855. In 1882, there were seventeen ordained natives in the mission, all but two of them laboring as pastors of churches.

The following statistics are interesting as exhibiting progress in matters pertaining to self-support. In the early stages of the mission, tracts, and all kinds of books distributed among the people, were given without price. The first record in a mission report of books sold is found in that of 1867, when about \$70 were received from the sale of books. In 1882, the sum received was not far from \$580. At first, neither the people, when they embraced Christianity, nor even mission helpers, were expected to contribute regularly to the support of the gospel, or to objects of benevolence. The first record in a mission report of money thus given was in 1851, when \$170 were acknowledged as given by "benevolent societies for supporting readers and teachers in village congregations, and relieving the distressed and needy." The amount contributed in 1882, toward the support of the pastors and catechists, the erection and repair of buildings, etc., was not far from \$2,500.

In the earlier stages of the mission, the people gave nothing toward the support of those who taught their children, or the support of children taught in boarding-schools. The first record of school fees is found in the report for 1869, in which \$363 are acknowledged. The report for 1882 acknowledges what is equivalent to \$2,320 received as school fees.

Though less progress has been made than we have all desired to see, and less than we hope to see in the future, yet these statistics show *real advance*, which should inspire us with gratitude and courage. There has never been greater encouragement for active, earnest work in this district, and, as I believe, in few other places than now. "The harvest truly is plenteous, but the laborers are few." Cannot more be sent without much delay?

"THE ORIENTAL CHRIST." *

THE publication of this volume and the recent visit of the author to this country have very naturally called attention to the "New Dispensation," the last result of the development of what has been known as the Brahmo-Somaj. The ability, the fine culture, and the manifest sincerity of the author have made a very favorable impression on many who have become personally acquainted with him. The contrast between such a man and the traditional Hindu is a most remarkable instance of the changes in progress in India through the influence, pre-eminently, of Christian missions. While not accepting Christianity, the author is free to admit that "Christian missions, Christian men, and Christian literature, above

* The Oriental Christ. By P. C. Mozoomdar. 12mo. pp. 193. Boston: Geo. H. Ellis. 1883.

all, have roused the dormant nature of Eastern people, — pre-eminently of our own (Hindu) people, — suggested inquiries and stimulated thought, the natural results of which show themselves in that religious activity which, more or less, characterizes every part of India." But he also claims that the efforts of these European, and he would doubtless include American, agencies also, "do not go deep enough, but still float on the surface and affect the merest externals of people's life," and so he would give us, as an Asiatic only can, the conception of the true, the Oriental, Christ.

The story of the author's religious experience is a thrilling one, and prepossesses the reader strongly in his favor. There is so much to admire and sympathize with in some of his conceptions of the character of Christ, that we are not prepared for the painful caricature presented in the author's contrast of the Western and the Oriental Christ. The singular bitterness which here seems to take possession of the writer, the allusions and flings at currently received beliefs and theological doctrines, suit an anti-evangelical radical of this country rather than a cultured man, educated in the intellectual and moral atmosphere of India.

On the other hand, it would not be difficult to find in any of our recent collections of Christian hymns, as the "Songs of the Sanctuary," for instance, every excellence of character ascribed to the Oriental Christ, and many more that are needed to complete the conception of the Christ of the Gospels. We can not concede to the author all the sweetness and beauty and loveliness of the Christ whom he describes, as foreign to Him whom we adore. Other instances of like misrepresentation would suggest the possibility of interpolations by another hand. Some sentences and paragraphs remind us of passages in "Ecce Homo," especially the chapter on the "enthusiasm of humanity" and the concluding chapter of that work.

The truth seems to be that the sublime moral character of Jesus of Nazareth, so much superior to that of all other teachers of mankind, has profoundly impressed thoughtful men among the Hindus, and roused in them a genuine admiration. In the volume before us, the resources of an Oriental imagination have been taxed to ascribe to an ascetic and mystic Hindu devotee whatever is most winning and attractive in the life of our Lord, yet so as scrupulously to exclude everything distinctively supernatural or miraculous, whether in his miracles of healing or in his resurrection. Indeed the writer evidently regards the story of the resurrection as a harmless fiction, helpful to some minds, and therefore not to be rudely exposed.

As we have read this volume, we have been more and more surprised at the eclecticism of the author, at his moral inconsistency in selecting some of the characteristics of Christ, some portion of his work and life, and setting aside the rest. How it is possible to admit the moral integrity of Christ, holding him up as such a sublime character, and yet reject some of his plainest teachings, is a wonder. It may be Oriental, it may be a peculiarity of the Oriental mind, and yet it is not wholly peculiar to the East. The fact that thousands and tens of thousands of Hindus of every caste, from the proudest and most cultured Brahman down to the humblest Mang and Karen, have accepted the Christ of the Gospels, shows that there is, after all, nothing in the Oriental mind, as such,

requiring any different exhibition of the life and work of our Lord than is found effective to the enlightenment and spiritual regeneration of other races of mankind.

The Christ that is placed by the "New Dispensation" at the head of the saviours of the world is not the Christ of the Scriptures, whose resurrection was the joy and comfort of Paul and of the early church. Much as we value the work accomplished by the Brahmo-Somaj, through its rejection of idolatry, of caste, and many of the degrading customs and superstitions of the Hindus, and for its inculcation of a lofty morality that in many respects would do honor to the Christian name, we find no recognition of that which is distinctively of the Christian system, the righteousness which is by faith, and a faith which worketh by love. In the further development of the Brahmo-Somaj we would hope for a proper recognition of this one great want, and a turning to Christ as the Life, as well as the Light, of the world.

Since penning the foregoing, we are pained to hear of the death of Keshub Chunder Sen, the recognized leader of the "New Dispensation." This fact gives the greater significance to the volume here noticed, as the last formal expression of his views by one of his pupils. The steady progress Chunder Sen had made, the valuable work he had accomplished, had inspired in us the hope that the Holy Spirit would yet lead him to the full and joyful acceptance of the Christ as his personal Redeemer and Lord.

N. G. C.

RECENT CHANGES IN BULGARIA.

BY REV. J. F. CLARKE, OF PHILIPPOPOLIS.

THE changes which have taken place in Bulgaria within the past few months have been so great, and bear so directly upon mission work, that they deserve special notice. Russia, having been kept from conquering Constantinople only by the threats of England, re-established in 1878 the Bulgarian kingdom, which, five centuries ago, extended from the Danube to Salonica and from Ochrida to the Black Sea. Both Bulgarians and Russians have bitterly felt the seeming injustice of dividing this country and again subjecting a portion to its former oppressors. Bulgaria and Eastern Roumelia were fairly well organized, but the progress of law and order in the latter province has been much greater than in the former. In Bulgaria the people adopted a liberal constitution, and chose for their ruler Alexander, a German prince, nephew of the late Empress of Russia. The history of the centuries when their nation was free—their kings renowned for bravery and statesmanship—had been so well taught in the schools that the nation was enthusiastic in welcoming the new Prince of Bulgaria. But this Prince desired more power than the liberal party regarded as constitutional, and they outnumbered, six to one, the conservatives, including the clerical party, who sided with the Prince. He prorogued two national assemblies having a majority of liberals, and, by a special appeal to the people, succeeded in securing an extraordinary assembly to abrogate the constitution for seven years, and leave all the power in the hands of the Prince and his council. The liberals were active and bold. Because of his partisan conduct they obtained the banishment of the

Bishop of Sophia, and several refused to serve the Prince as ministers or officials. On the other hand, the government used its power vigorously to repress liberal tendencies, and it was reported that, at one time, twenty teachers were drafted into the army simply to prevent their influence among the people. An ex-minister, then teaching school in Sophia, was taken from his bed at night and exiled from the city. The scholars of the city to which he was banished, however, met him with garlands and flowers. Under the circumstances it was but natural that American schools should be under suspicion. Those of the Methodist Board were closed unjustly, and repeated efforts were made, with and without the forms of law, to shut up those of the American Board at Samokov. The latter, however, were on a firmer basis, and the only result was a reduction in the number of students.

A few months ago the prospect for civil and religious liberty in Bulgaria was very dark, but quite unexpectedly a great change has taken place. The government had been passing more and more into Russian hands. Prince Alexander, returning from an absence of some months, apparently felt that his power was decreasing, while the mass of influential Bulgarians were disaffected toward him because of the abrogation of the constitution. But by bold, vigorous, and seemingly wise measures he regained much of the lost confidence and regard of the nation. He recalled the banished ex-minister and teacher, welcomed him back to the capital, apologized for his own previous action, and requested him to form a ministry composed of members of both parties. The constitution was also promptly restored with the understanding that some definite portions should be changed. When Russians opposed his radical measures, he promptly required the acting minister of war to resign his position and dismissed all Russian officers serving in his army. This last act took place October 27, 1883. It was bold, but just.

To those who have been watching the course of events it seems that a brighter day is now dawning on the nation. Mission work from its commencement and through all the years of trial has been slowly advancing. By their earnest, constant, and self-sacrificing efforts in times of war as well as of peace, missionaries have shown that they were seeking the highest good of the people, who have more and more come to confide in them.

God has given to American Christians the great privilege of going to a down-trodden race, nominally Christian, but with scarcely any spiritual vitality, and of living among them increasingly loved and trusted, till now a large part of the nation has become politically free, revealing a high intellectual capacity and a capability for self-government. The native Christians have taken a decided stand as devoted and efficient workers in all departments of labor. Eighty foreign and native workers, with some thirty congregations numbering near fifteen hundred persons, from among whom nearly four hundred have been received to the church, and some twenty Sabbath-schools with over one thousand pupils, are but a part of the results already secured. About one hundred and forty thousand copies of the Scriptures, in whole or in part, hundreds of thousands of Christian books, tracts, and of the Christian newspaper, the *Zornitsa*, have had an influence much wider than the living preacher could exert. The revivals of the past years have led to deeper heart experiences and to a fuller knowledge of the word of God. And still the work goes on.

LOVEDALE MISSIONARY INSTITUTE.

BY REV. HERBERT D. GOODENOUGH, OF THE ZULU MISSION, NATAL.

THE educational institution at Lovedale, in British Caffraria, South Africa, connected with the Free Church Mission of Scotland, has, under the singularly wise and able management of Rev. Dr. James Stewart, become famous. The impression made upon us in our recent visit, and with increasing force every day we stayed, was that Lovedale surpasses even its reputation. The work done is solid and enduring. The spiritual earnestness pervading the workers extends to the students and people, and is very impressive. It was like getting back to Oberlin.

The object of this institution is to prepare the youth of both sexes for the various spheres of work and leadership in a civilized and Christian State. It seeks, therefore, to train preachers of the gospel, teachers of native schools, skilled workmen in the various mechanic arts, as well as to furnish a general education. The work in both departments, male and female, which are carried on *separately*, is educational and industrial.

The curriculum embraces a preparatory, a literary, and a theological course, each occupying three years. The studies, mainly English, are of a high order and a wide range. The school is open to European as well as native students. Each class is in charge of a white teacher. And by means of a thorough system of daily marking, yearly examinations, prizes, printed lists of personal standing sent to the parents, and other stimulating methods, a fair amount of studying is secured.

But the industrial department, although really not the most important, has given the institution its greatest reputation in Africa. Lovedale is known, from the Cape to the Zambezi, and beyond, as the place where they teach "niggers to work." To many natives it is attractive as a place to send their boys, mainly because there, even though they do not learn a trade, they are taught to be industrious. The industrial atmosphere is stimulating to boys brought up as these have been. Here are taught the various mechanic arts, as well as general agricultural work. And though great difficulties are encountered from the roughness and ignorance of the boys, these have been mostly overcome by wise and ingenious methods.

One very interesting feature of the institution is the "native court," organized for the government of the school by its own representatives; the fountain idea, it may be, of the Amherst method, now somewhat celebrated. This court is composed of twelve natives, chosen each session, by the whole body of students, from a larger number nominated by the teachers. From the twelve, one is selected by the teachers for chairman. The court chooses six additional boys as "scouts," to act as a sort of police and execute the orders of the court. All are pledged to honesty and fidelity. Care is taken that the different native tribes shall be equitably represented in the full constitution of the court. All violations of the rules, offences against good manners, misbehavior on the Sabbath, damage to the buildings, unnecessary noise, lying, swearing, fighting, and the like, come to trial here. The penalties are mostly in work, from a few hours to a week or

more. The offender has the right of appeal to the board of teachers, though the decisions of the court are very generally respected.

In establishing this native court, Dr. Stewart thought that the natives were keen in sifting evidence, and knew better than the whites how to deal with their own race. The result seems to justify this opinion. Certain it is, that a great deal of the worrying kind of work in such an institution is performed quietly and successfully by this court; the success of which is doubtless largely due to its chairman from the start, John Knox Bokwe, a native long connected with the institution as student, treasurer, and confidential clerk to Dr. Stewart, gentlemanly, modest, one among a thousand, and laboring with incessant and heartfelt interest for the welfare of all.

Another very interesting feature of the institution is the Missionary Association, organized in 1874, when more than a hundred students professed conversion, most of whom remain faithful. Its main purpose is to carry the gospel to the regions around. Every Sabbath, some sixty members, in companies of two, three, or four, go out to the heathen kraals, to preach and teach. A weekly devotional meeting is held, and a monthly meeting to report the work and the results of the month. This association is proving a great power for good, both in the institution and in the surrounding region.

Thus we see what a grand work Lovedale is fitted to do, and is doing, for Africa. Its success is due, under God, to the noble, faithful and skilful labors of the devoted men and women in charge. May the divine blessing descend upon them in yet larger measure. And may other Lovedales be built up, and blessed, in the broad fields of needy heathendom.

Letters from the Missions.

Northern Mexico Mission.

FIRST FRUITS.

MR. EATON, having been absent from Chihuahua for some time on account of ill health, reached that city again November 3. He writes encouragingly of affairs connected with the mission, and gives the following incident:—

“On the evening of our return to Chihuahua, while we were taking a little food by lamp-light, still in traveling dress, the good woman Antonia, who watched over our possessions during our absence, exclaimed, ‘Oh, Señor, I have such *good news* for you!’ and proceeded to tell of a husband and wife who had become thoroughly convinced of the errors of Romanism, though before very devout church people, and had cast out of sight the altar, images,

and pictures of saints which had been their instruments of worship. They had not been to our services, but bought a Bible of me last summer; and the reading of this, joined to conversations with Antonia, were the means blessed of God to their conversion. They had also read, subsequently, publications of the Tract Society; and, after conversations with them, I administered to them the ordinance of baptism, on public confession of their faith, Sunday, the eighteenth inst., at the close of our American chapel services. Every ‘American’ remained to witness the novel service. The responses of the candidates were refreshingly distinct and emphatic, far more so than is common in the United States.

“Felipe’s old mother was one of the six or eight Mexican friends of the couple

present; and it meant a great deal to me when she, faithful still to the church in which she was born, warmly grasped my hands and, with tears in her eyes, expressed her Christian sympathy with me, wishing me health and happiness. The two converts, the 'first fruits' of the gospel in Chihuahua, go soon to El Paso, Texas. But they will carry good seed with them, and the Lord can raise up other helpers for us here."

Western Mexico Mission.

TLAJAMULCO. — A CHRISTIAN WEAVER.

THERE has been little to report from this mission since the arrival at Guadalajara of the three missionary families sent out in 1882. They have, of course, been occupied in learning the language, but are now beginning their direct labors for the people. Mr. Watkins, formerly connected with the Board, has turned over his work to the Southern Methodist Board of Missions, and the churches at Guadalajara and Ahualulco have transferred their relations to that society. The city of Guadalajara is, however, so large and so central, that there is ample room for enlarged missionary operations, and our brethren are encouraged by the prospect of success in the work they have undertaken. The following interesting account of a Christian community and its leader at Tlajamulco has been sent by Mr. Howland:—

"Tlajamulco is a village of about three thousand inhabitants, and lies about twenty miles south by southwest from Guadalajara. Ten years or more ago the five volumes of a copy of Scio's Spanish Bible were quite extensively circulated in the village, and thus the ground was prepared for the harvest. About eight years since, Don Lino Pacas, an Indian, who cultivates a small piece of ground during the rainy season, and weaves *serapes*, or shawls, during the winter, became interested in the new religion, and came to Mr. Watkins for information concerning it. He received some instruction and was given a Bible, with the advice to read it

and see for himself what the Protestants believe. He did so, and, becoming convinced of its truth, he was afterwards admitted to the church. From time to time, as he came to the communion, he was accompanied by one and another, whom he had brought to the light of the truth. While Mr. Watkins was absent from the field, Mr. Edwards visited the place, and public worship was begun in the house of Senor Pacas. For some time preachers went from here, but after the departure of Mr. Edwards the work was conducted by Don Lino alone.

"In 1881 or 1882 this man consecrated to the Lord a piece of ground, which he owned, and on which he had intended to build a house for his son-in-law. With the little means at his command he began to build a church. The other members of the church are all very poor, and aided him very little, if at all. He refused *all* outside assistance because, as he says, if outsiders had a claim upon the building, they could sell or transfer it without the consent of the members, while if he kept the property in his own hands, it would be safe. In this spirit the work was begun and carried on, sometimes interrupted until more money could be earned, and then advancing again. At the setting in of the June rains of this year, the adobe walls were completed. Here arose a difficulty. The timbers for the roof, doors, and windows must be bought at one time. These would cost at least forty dollars, and this sum was entirely beyond his slender means. So he came and asked a *loan*, to be paid back by yearly instalments. He is planning to begin work again as soon as the rains cease, and they hope to dedicate their house of worship before the new year. He has visited us several times, as have various other Christians from the village, and they have frequently asked us to give them advice and sympathy, and, if possible, a preacher."

THE VILLAGE VISITED.

"As the church at Guadalajara, to which Don Lino belongs, has at length made definite proposais to the Methodist Church South, and as he protested so

strongly that they of Tlajamulco did not wish to follow this action, it seemed best to go and see for ourselves the real state of affairs. Accordingly, Messrs. Crawford and Bissell visited them in September. News of their coming having preceded, they were met outside of the village and guided to the house of Don Lino, where they found all the Christians, and some others, already assembled. Religious services, formal and informal, were held for several hours, and the afternoon was spent in calling from house to house. Later in the day another meeting was held, and was well attended, among the hearers being the judge of the place and a lawyer. All the members were present at the services, and seemed unanimous in their desire to remain with the Board. They were not urged at all, but were plainly told that it would be better to go with their church than to make a division among themselves."

Writing on November 27, Mr. Bissell gives further account of the opening at this village : —

"The general prospect is much clearer than in August last. We are unanimously agreed that it is our duty to take up work in Tlajamulco and push it vigorously. We intend to take turns, visiting them often. I spent last Sabbath there, going Saturday. Sixteen adults were present Sabbath morning, and thirteen in the afternoon. The fact that their crops are still exposed in the fields accounts for the absence of some.

"After the morning service they seemed very glad to have me take up the Sabbath-school lesson for half an hour—a new thing with them. They are fond of singing, and in the afternoon, when all *sat down* after the benediction, we spent some time in learning hymns, with an occasional explanation. They were much interested in what I told them in connection with the 'Missionary Hymn.'

"It is not their custom to have a third service, but in the evening four women, who had not attended during the day, came in and asked to have a chapter read and explained, one mentioning Matthew, xxiv. It gave me great pleasure to hear

this request. I learned that two of these women had never before attended a Protestant service. Others came in, till some thirteen more were present, and we had a pleasant informal meeting of an hour. On some parts of the chapter Don Lino also commented, and I was interested to see the clearness of his ideas. He answered a question of one of these women — 'How can we pray?'—simply and clearly.

"Tlajamulco is the centre of a 'Departamento.' Making a list of the towns and hamlets of this region, as given me by Don Lino, I find they number sixteen. In some of these places there are a scattered few who read the Bible and attend service when in Tlajamulco. One such, a young man, was present Sabbath morning."

West Central African Mission.

ENCOURAGING SIGNS.

THE letters received from Bailunda refer chiefly to matters of detail connected with the life of the missionaries. Of course, little direct work can be done as yet, the brethren being occupied in learning the language. Much, however, has been accomplished toward gaining the confidence of the natives. The incidents given below show that the people are beginning to trust the white men who have settled among them. Little is said of the war in which Kwikwi is engaged, the time of the king and his army seeming to be devoted to preparations. The health of the missionary band continues good. Of his school, which has had many interruptions on account of the impossibility of convincing the boys and their parents that an education would be of any advantage, Mr. Miller writes : —

"I started school again on Monday, the tenth of September, with seven pupils, all of whom are employed by us. This insures regular attendance, of which I am very glad. We have told them if they don't go to school we will not employ them. This rule is only necessary in the case of two of the boys, who had not

attended school regularly last session. The rest are willing to attend without compulsion. I have had no new pupils since I began this session.

"Some who came last session are not in the neighborhood. Parents and children manifest very little desire for school since the immediate gain they expected is not realized. Their lot is a hard one, and I sympathize with them. A boy here who has attained the proper school age is expected, partly or wholly, to support himself by his labor; and, since his daily bread depends on his daily work, he can ill afford to forego these necessities of life to attend school as he should. It is certain that the parents have very little material aid to impart to their children, though I think they might do more in urging their children to school whenever there is a chance.

"Mr. and Mrs. Sanders left this morning for Ochilumbu, a native village several miles southeast of us, near the foot of the mountains, to spend a short time in camp-life, for the sake of a change."

Mr. Walter writes:—

"To show what confidence and trust the people here now have in us, I will only speak of Chikulu, who has the care of our yoke of oxen and donkeys, for which he gets one piece (or sixteen yards) of cloth per month. He asked last week for his pay, and I found by my book that he was last paid on September 15, 1882, just eleven months ago. His pay amounted in all to ten and a half pieces of blue cotton cloth. He took eight pieces of cloth and one good blanket, which cost two and a half pieces. He said that hereafter we had better pay him every month, so that his ox and donkey boys can buy something to eat."

Mr. Stover writes of two natives:—

"Yesterday Olokoso wanted to know if I would give him my little daughter to wife. I said: 'What will you give for her?' He replied: 'A bale of cloth.' I said: 'She is worth a hundred bales.' 'Did you give that for *your* wife?' was the quick reply.

"A few days ago Cato came and wanted

me to have my *ondona* make him a pair of trousers. 'Where is your cloth?' I asked. Whereupon he produced several yards of trade cloth, unbleached sheeting, about as good as you could buy in Boston at four cents per yard. Mrs. Stover cut the trousers and I made them on the sewing-machine. You will laugh, I know, but he looks very nice in them, with his clean shirt. I wish you could have seen him Tuesday with his new trousers and clean calico shirt on, standing at the table ironing; yes, *ironing*. Mrs. Stover says she has had much duller pupils in that branch of female education, at home."

Of some of the moral ideas of the natives, Mr. Fay writes:—

"One evening, while talking with our boys, I learned that their belief in regard to the punishment of sin is not unlike that of Job's three friends. Some days before, while talking with one of the boys, I was told that a certain man had no fear of wild beasts at night because he had no sin (or, more specifically, crime). I was told that a lion would not catch a man unless he had crime. When a man was caught by an animal, they always said it was because of '*ekandu liae*,' his crime. In confirmation of this doctrine, in the evening talk above referred to, they told us of a heavy storm, during which the lightning struck in their village. The lightning uprooted some of their palisades, knocked down all the people of the village, and gave them a big scare. The main force of the lightning fell in front of one man's hut. They explained it by saying that he had a crime. A year or so before he had killed a man. They believed that the spirit of that man had gone to *Suku*, and said 'I have no sin,' and so Suku sent the lightning to punish the criminal."

Eastern Turkey Mission.

"CO-OPERATIVE ALLIANCE OF ERZROOM."

MR. W. N. CHAMBERS, in a letter dated October 15, reports the organization of a society with the above name, composed of missionaries, pastors, and represen-

tatives of the churches in and near Erzroom. After giving the details of the plan for co-operation, Mr. Chambers says:

"Very encouraging reports were given by the different representatives, and the very best spirit animated the whole proceedings. The organization gives every promise of success, and we already see good results in the greater interest and effort on the part of the native brethren. The organization and the discussion of the principles of work develop a more intelligent interest, and engender a healthy *esprit de corps*, and now we feel that we are fellow-workers in the vineyard of our Lord.

"As representatives of the Alliance, Miss Van Duzee and I have just made a tour through the Khanoos and Passen districts. Together with the pastor of the Khanoos church we visited eight different villages in that district, where the gospel has gained a greater or less hold. The time was rather early, as the people, both men and women, were still busy in their fields and threshing-floors. The harvest is good, and we were glad to find that there was every prospect that the communities would fully redeem their pledges. The spiritual condition of the people is not what we would rejoice to see. The terrible oppression is crushing out all hope. One man entered where we were preaching, and, standing a moment to hear, cried out: 'What good are those words to us who have to live on barley-bread and under such oppression?' However, the reading and preaching of the Word has had a persuasive power over men's hearts, so that few are now to be found, in those villages where the gospel work has been established, who do not assent to the truth or who hope for salvation outside the simple gospel way. In fact, the majority of the Gregorians of those villages are known as Protestants when they go abroad preaching from the Testament and rejecting everything not written in the Book. The attendance at the various preaching places is good and very encouraging. It seems as if the people were just ripe for a touch of the Spirit to kindle a flame of

sacred fire in the hearts of multitudes. We long for times of refreshing from the presence of the Lord, such as is making the Central Mission rejoice.

"The item of special interest was our visit to the capital of the Khanoos district. Here are found a few men who have become awake to the blessings of education and the gospel. One of the number has been more or less in attendance on the Protestant services in Bitlis. They can not be said to be stanch Protestants, as they have had nothing to try them to show what manner of men they are in heart. They show commendable zeal, especially for education, and are quite anxious to have gospel work established in that town. To that end three men have promised sixty pounds toward building a chapel and school. There are three or four others who are friendly but poor, and possibly could make up ten pounds additional. A year ago they asked for a teacher, — a female teacher preferred. At that time, Kohar, who had been acting as Bible-reader in Erzroom, was at command, and she went down. One of these men gives her board and lodging, and another provides a room for a school. Kohar has now a good school of twenty scholars, the number being limited on account of the smallness of the room. Judging from the applications for admission, she might have fifty pupils instead of twenty."

NEED OF HELPERS.

Mr. Knapp, of Bitlis, writes, November 20, of the difficulty of supplying the demand for suitable helpers: —

"We continue in need of suitable helpers. Just this moment I have been interrupted by a call from our pastor, deeply concerned as to how we can supply three of our out-stations. We sift our congregation, to find the men willing and competent, but as yet can not satisfy the demand. This condition of things renders our effort to build up our high school all-important. In this we have some thirty, mostly too young to go out now; but in the course of three or four years we hope a few will be able to enter this field."

In the *Herald* for August of last year (page 307) will be found an account of the murderous assault, by Koordish robbers, upon Mr. Knapp and Dr. Raynolds, on the road from Moosh to Bitlis. Mr. Knapp writes as follows of what is doing to bring the assassins to justice:—

“The business connected with bringing the Koordish assassins to justice has taken no little of my time, by way of correspondence. On the twenty-second ult., just five months to a day from the assault, owing to a pressure from the Porte brought to bear upon our *vali*, I was called to identify, from four persons presented to me, the one who attacked and mutilated Dr. Raynolds with a sword. I recognized the Koord, who proved to be Mussa Bey, son of Meza Bey. This Mussa Bey is a noted robber and murderer, a man of about thirty years of age. To give you an idea of the friendship shown such men by our *vali*, I would state that Mussa Bey was not imprisoned, but was allowed to return to his village without giving bail, and it is rumored that the Bey has started off with a drove of sheep for the Aleppo market!

“Meanwhile, efficient measures are being inaugurated in diplomatic circles to have the period of anarchy in this region put a stop to. By last post I have a note informing me unofficially that the ministry have recommended the dismissal both of the *vali* of Bitlis and of the *vali* of Van.”

Maratha Mission.

A FOREIGN MISSION FOR THE BOMBAY CHURCH.

THE readers of the *Herald* will remember a most interesting account given in the number for July last (page 263), by Mr. E. S. Hume, of a Christian community discovered at Lalitpur, about seven hundred miles northeast of Bombay. This Christian community had been in existence for several years, independent of any aid from outside, though they had been seen and encouraged by members of the Bombay church, who came originally from that region. Mr. Hume visited Lalitpur in

March of last year, and found the people earnest and devout, some of them of high caste, and well off in this world's goods. On account of the great distance of the place from Bombay; and the proximity of the Swedish missionaries, it was deemed best, at that time, to commit the community to the care of the Swedish society. A letter recently received from Mr. Hume reports that that society has been much weakened of late, and is unable to care for this young Christian community. The church at Bombay has, therefore, resolved to take up the work and send one of its best men to labor at Lalitpur. This movement in the Bombay church is remarkable, indicating vigor and true spiritual life. Mr. Hume writes (November 1):—

“Last Friday, at the missionary meeting, the matter of sending Imam Baksh to Lalitpur as a missionary from our church, was formally acted upon. By a rising vote all present indicated their approval of the plan, and promised to help support him. The burden of the meeting was that, although it may be our duty to enter upon this work, we should rather think of it as a privilege which God is giving us. There was but one opinion, and all heartily joined in furthering the undertaking. One and another promised certain sums for the work, while the young people brought forward and placed upon the table a ‘mite-chest,’ containing the collections which they had made at the meetings of their ‘I will’ class during the first half of the year. Earnest prayers were offered, thanking God for this opportunity of doing good, and commending the brother who is to be our representative in that distant field. I call it distant, for, although it is only about seven hundred miles away, it takes a week to reach the place, and to these simple people Lalitpur is almost as distant as India seems to be to the Christians of England or America.

“Imam Baksh, too, made a very touching address. He said that when he became a Christian, he had to give up his family and friends, and begin living among those who were entire strangers. This was a great trial, but it was his duty, and

he was comforted by the thought that God would be his friend, and that he was dearer to him than all his friends. The experience through which he was now about to pass was similar to that first experience. In these intervening years he had learned to regard the Christians as his dear brothers and sisters, and it was a trial to leave them. Still he was anxious to go. Two things, he said, gave him great pleasure. The first was that there was such a glorious opening in that Lalitpur field; and the second, that he was to be sent out and supported by his own church. He promised to be as faithful as possible in the work, and to take, without question, whatever the church might send him.

"It seems to me that such an opening as that in Lalitpur, and such a rising to meet the emergency among these Christians here in Bombay, ought to encourage every Christian who hears of it, and ought also to stop the mouths of those who speak disparagingly of missions and of the native Christians. Only to-day I have heard of a civilian, who has lived in Calcutta, making the remark that all the native Christians in India are 'rupee Christians.' Such a remark exhibits not only ignorance, but a willingness to speak evil of a great and good enterprise. Our Christians are not rupee Christians. The money which is to be used for this new work in Lalitpur has been given or collected by our native Christians, and they are to manage its expenditure. The whole movement is as truly of God as that which is described in the first few verses of the thirteenth chapter of Acts."

TRANSFORMING POWER OF THE GOSPEL.

Mr. Harding writes from Sholapur (November 7) :—

"It is wonderful what Christianity, or rather Christ, does for men. Most of the students are from the lowest castes, and now several of them would pass for Brahmans where they were not known, and all are greatly changed in appearance and speech. About twenty-five years ago I saw a recently converted Mongolian at one of our stations. He seemed the lowest of the low, and yet his son is now

one of the strongest and most promising men of the senior class. His sharply-cut features are but an index of his clear and active mind. Speaking of faces reminds me of the appearance of the Girls' School at Ahmednagar. I seldom forget faces, and this year I could not but contrast the looks of the girls in the school with those seen there twenty years ago. How much brighter and finer, and more expressive of our better nature! The girls now in school are nearly all the second or third generation of converts from heathenism. And thus Christianity, or again I may say Christ, is gradually moulding the faces of all nations, and giving them, even in features and expression, the impress of his own blessed character."

THE ANNUAL MEETING OF THE MISSION.

The annual meeting of the Maratha Mission at Ahmednagar, in October, appears to have been one of unusual interest. The attendance was large, the exercises stirring, and the spirit admirable. Mr. R. A. Hume writes :—

"We have had a blessed mission meeting and annual gathering with the native Christians this year. The reports of revivals in Turkey, Japan, and elsewhere, made many here feel as if the Lord were indicating his readiness to bless us too, and we longed and prayed and labored for a similar blessing. The public services in connection with the large gathering were from October 25-28; but from the first day of the month the Christians here had held a daily prayer-meeting, the theological students another, and part of the time the women a third. In connection with some of these meetings, Christians were much affected. Those who had been estranged were reconciled, and those who were first quickened made earnest efforts that others also should be abundantly blessed. Some of the theological students were the most active and helpful in these efforts.

"In this state of mind, the Christians from various places met here for the anniversary services. Nearly one thousand Christians were present, including some from other missions. It is getting to be common even for Hindus from other

towns to visit Ahmednagar for the sake of these meetings. As outsiders come most readily to evening meetings, the services intended mainly for this class were held on six evenings. One evening there was an English lecture on temperance; on the other evenings there were evangelistic addresses, interspersed with much singing, in Marathi and Hindustani. The impression on Hindus and Mussulmans was decided, and one day four Hindu men and one Brahman widow professed faith in Christ."

EXPRESSIONS OF THANKFULNESS.

"In the prayer-meeting on Sunday evening many notes were sent to the leader, expressing great thankfulness for spiritual blessings received during the meeting, and a purpose to live, hereafter, more wholly for Christ. It was undoubtedly a great blessing to all present. There will be holier living, and more earnest efforts for the salvation of others, as a result of it all. On Saturday one hundred and seventy-five rupees (seventy-two dollars) were given in thank-offerings to the Lord, which will go to the sustentation fund for the weaker churches. During the year enough money has been received by this fund to supplement the salaries of the pastors of the feebler churches; so that for another year the twenty-two churches connected with the mission—most of which are served by ordained pastors—have been conducted without any grant from the mission.

"At this meeting the Girls' Boarding-school at Ahmednagar was transferred from the charge of Mrs. Bissell to Misses Fairbank and Harding, who came a year and a quarter ago for this work. The teachers and pupils had a special meeting, which was presided over by the collector, and numerous attended by Hindu and Parsee gentlemen, as well as by the whole Christian community, to express their love and appreciation of Mrs. Bissell's arduous and successful labors for the school for twelve years. With smiles and tears, original songs of affection and praise were sung, a fitting address was made, and

some beautiful presents were given. Heaven alone can tell the many blessed results of Mrs. Bissell's labors in this school."

Madura Mission.

THE ANNUAL MEETING.

THE annual meeting of this mission, in conference with the native helpers, appears from accounts received from several missionaries to have been of more than usual interest and value. The sudden death of Mr. Rendall had impressed many; thoughts of duty and of personal obligation had been earnestly pressed upon the helpers at the monthly meetings; the gathering had been preceded by much prayer, and many were expecting the blessing which came. The meetings for the whole week were full of interest and profit, but the Sabbath was a high day. Mr. Tracy, of Tirumangalam, writes:—

"The exercises of the Sabbath, though not of quite so public a nature, will long be remembered by those present. Notice was given out that a 'consecration service' would be held in the East Gate Church in the evening. It was the subject of many prayers during the day. At six o'clock, P. M., our mission circle met, and had an hour of earnest and prayerful consecration. From that service we went to meet our native friends and co-workers. For nearly three hours, prayer and confession and consecration were constant. Surely and manifestly the Holy Spirit was present with us to arouse and quicken. Such an influence carried from there to all parts of our district will surely call down a rich blessing, if only our hearts are ready to receive. The same meeting was continued on Monday morning for an hour, in the same place, and other meetings of a like nature followed at later intervals.

"May the Master carry forward and enlarge the good work begun. Our hearts have been stirred and our faith strengthened. Much reduced as our circle is in numbers, we have the blessed assurance that *the work goes on*. We urgently need more *men*, but we need also the *prayers* of

those who know our circumstances. Send us more men as soon as ever you can, but above all things let us have the prayers of those who can prevail."

RESULTS. — EFFICIENT HELPERS.

Dr. Chester, of Dindigul, writes : —

"I feel confident that the work in my station during the remaining months of this year, and in the months of the new year, will give proof of the power of this meeting. Beyond everything else my plea with my helpers was that they might do more to win souls; that they might devise new plans of evangelistic work; that they might stimulate the members of our congregations to do more for the unconverted around them. In all such attempts to influence my native helpers to greater diligence and earnestness in their work, I have the hearty and valuable support of Mr. John Colton, the native pastor of the Dindigul church. At all the monthly meetings I hold with my native helpers, Pastor Colton renders me the greatest service. He has entire charge of the Dindigul church, and I preach here only about once in seven weeks, at Pastor Colton's invitation. I still keep charge of the Tamil Sunday-school, which has a session at four o'clock every Sunday afternoon, because nearly a hundred of the boys from my English school attend. But Pastor Colton has an important class, and takes his turn in making the address. My Sunday mornings I devote to holding services with my village congregations, having seven centres where I administer the Lord's Supper. In one case seven different congregations come together, in another four, and in another three. I try to administer the communion once in two months. But I can return from any of my villages in time for the afternoon Sunday-school; and as I am in Dindigul at six o'clock on Sunday evening, it is no trouble to have my English service, and it does not in any way interfere with my Tamil work.

"My schools are doing very well, both those in Dindigul town and in the villages. I find that it pays well to have a village school inspector, a well-educated and capable man, who gives his whole time to

visiting and inspecting the schools in the villages, looking after the registers, assisting the teachers at the monthly meetings, and doing anything necessary in the way of correspondence. And it is a great help in my work that I have Pastor Colton to assist me in the manner already noted, and an efficient inspector of schools, and capable men in charge of the Dindigul and Madura mission dispensaries."

HOPE IN DISCOURAGEMENT.

Mr. Burnell, who has recently taken up the work at Mana Madura, writes, August 30, of his new field : —

"This town is thirty miles southeast of Madura, and the station has an area of 406 square miles, and probably contains 575 villages and 110,000 inhabitants. The thought that the destiny of so many people may hang upon the labors and prayers of two American missionaries is certainly overwhelming. I have the impression that some in America think these people are hungering for the bread of life. We have seen no such hungering. These people care nothing for Christ. They are contented; they only wish to be left alone. When preached to they listen through curiosity, and when the missionary has finished go back again to their follies. Christ, in the parable of the marriage feast, expressed the idea of the necessary treatment of these people when he said 'Compel them to come in.' Their coming to us expressly to hear us tell about Christ is next to an unheard-of thing.

"But, discouraging as all this is, the work grows. Mr. Capron wrote, in 1862, that there were but three congregations outside of his compound in the Mana Madura station; now there are eleven congregations, under the supervision of eight catechists. At the beginning of the year there were ten catechists. One was discharged, mainly because of his inability to work, while the other, though a poor worker, I was obliged to discharge because of the lack of funds."

A NEW AND PROMISING CONGREGATION.

"I am pleased to report the addition, during the year, of a new congregation of

some twenty-five or thirty members. This village is five miles from Mana Madura, making it convenient for me to visit them occasionally Sunday afternoons. There are many hopeful signs in connection with them, for from the first they seem to have come over completely to us from heathenism, and have shown no inclination to return, although they have been much annoyed by their heathen friends. They desired that a catechist's house and a church be immediately built. Securing all I could for them, their desires were fulfilled. Soon after the buildings were completed, Mrs. Burnell and I visited them. An encouraging congregation came before us, filling our hearts with joy; but this was not all. The people recited their lessons, which they had learned since joining the congregation. They began with the coming of John, and ended with the death of our Lord, answering all the questions promptly and correctly. This was done by all, even by the women and children, which pleased us especially, since in some congregations this is an unheard-of thing."

North China Mission.

TOUR TO YU-CHO.

MR. SPRAGUE, of Kalgan, writes, September 6, from "Wayside Inn, on homeward road from Yü-cho":—

"Twenty miles from home, after nearly a month's absence, and blockaded here by rain! I started on this tour August 14, and have had with me our helper, henceforth to be known as T'sai Shien Shêng, as he completed the course of theology at Tung-cho this spring, and was licensed to preach. We have gone over the usual route to Yü-cho and back, reaching right and left as many places as we could, and be sure to visit all the native Christians, and return within the month allotted. We have attended six large fairs, and sold a good many books. We find an increasing number who wish to have our books, and to be acquainted with them. But most of our hearers are those who have bought one or more books, tried to read them, and failed

to understand them or to find anything interesting in them, and so do not care for any more. They listen, however, a little more familiarly, perhaps a little more intelligently, to the preaching."

OPIUM-SMOKING.

"I am deeply impressed by the greatly increasing numbers of opium-smokers. I hardly stand up to speak to a crowd, or to a half dozen, for a few minutes even, without having forced upon my vision one or more far-gone cases, painfully manifest by their wan, colorless faces and glistening eyes and rasping voices, if indeed I am not applied to directly for a medicine that will cure. If the taking of a single pill, and that sugar-coated, would prevent their ever desiring opium again, I guess a good many might be persuaded to take that pill. In every inn, in city or country, one can hardly rest for an hour without seeing one or more lying on the *kong* with his little lamp and opium-pipe. And in going along the streets the smell often comes to us out through the windows. In fact, one traveling here is hardly out of sight or smell of opium using or opium users. And while the reputation of the 'Foreigners' opium-cure medicine office,' at Kalgan, is spreading rapidly, and many are availing themselves of the benefit of it, and we are constantly hearing good reports from those who have reformed, still I am sorry to say that we also frequently hear of some who, having been cured, have after a while returned to its use. It is a terrible, terrible evil; and it seems to me that it must so impoverish this already poor people as to produce the most serious consequences."

LABORERS FOR THE HARVEST.

"But the crops are mostly very good all through this section of the country. It has been a delight to ride through the waving grain, so rich and heavy, on every hand. The ripening fields have kept constantly in my mind—'The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest.'

"We at Kalgan are feeling the need of native helpers more and more, as we are extending our touring work. We have sent three boys to the school at Tung-cho this year. One has been there already two years. Another, Gao Shi, is the boy Brother Pierson had by the hand when he was mobbed in Yü-cho, many years ago. He has been in our employ for several years. He has quite won our hearts by his quiet, earnest persistence in sticking to the idea, all these years, of yet becoming a preacher, without saying much to any one about it, but praying for it all the time.

"On this tour we have held over twenty religious meetings with the native Christians, and administered the Lord's Supper in four places. At Shi-He-Ying, Brother Sao, the father of the schoolboy spoken of above, has given a room in his house for a domestic chapel, and the Christians there have pledged weekly contributions, though small, to furnish the same. We hope good from this movement toward self-help."

Japan Mission.

WORK OF THEOLOGICAL STUDENTS.

DR. GORDON, of Kioto, writes as follows of important work done by theological students from that city, the past summer, among the neighboring villages:—

"A number of the theological students were away preaching during the summer. They were not without trials and difficulties, but were on the whole encouraged.

"Mr. Tsuji, of the class that graduated in June, ministered to the Hikone church, being wholly supported by the people. He had two Bible classes daily, and the usual Sunday services. Mr. Neesima went there and baptized five persons at the close of the vacation. Some of the members of this church living at Nagahama, six or eight miles further up the lake, invited Mr. Hori, of our theological class, to work for them during the summer, they assuming the expenses. He did so, with evident benefit to the believers, and with some increase of interest among others. Both

he and Mr. Tsuji plan to visit these places twice monthly during the coming year.

"Two young men went to Fukui, where they had good audiences, many of those most interested being school-teachers, doctors, officials, etc. At Kameoka, in Tamba, there was steady interest and progress. Two persons were baptized early in this month, becoming members of our third church in Kioto.

"In Kishi Wada the interest is reviving. Six persons from that place were received into one of the Osaka churches in August. They have asked Mr. Matsuo, one of our theological students, to go there for work among them, when he has finished his course of study.

"Mr. Kameyama, of the same class, went to Kurashiki, west of Okayama. A wealthy *saké* merchant from that vicinity has just been here, and has decided, after consultation with the Christians, to give up his business. At Kasaoka, another outstation of Okayama, one of our students labored, and reports that a goodly number are interested.

"Another theological student went to Shikoku, to help Mr. Ise. The development of the work there is truly wonderful. Preaching has been kept up almost daily at Imabari and other places.

"At Komatsu there was violent opposition; the Christian meetings were stoned. The Christians did not retaliate, except by praying for their persecutors, who soon grew tired of their fruitless efforts to anger or frighten the Christians. The stones that were thrown—a good-sized pile, I am told—were afterward gathered up, and they propose to put them into the foundation of a new church, which they are planning to build. To this church ninety members have been added since January 1.

"An almost equally prosperous work is going on at Annaka, the former home of Mr. Neesima's parents. In the six years since this church was organized, about one hundred persons have become members of it. The additions of the past few months have been about seventy. They are planning and doing a broad work for the surrounding villages."

OKAYAMA AND VICINITY.

We are permitted to give the following extracts from a private letter from Rev. Mr. Neesima to his friends in Boston:—

“After finishing the contract for the new brick building for our training-school, I left Kioto for this place, to attend the ordination of the new pastor at Takahashi, which has thus far been an out-station of the Okayama church. The ordination took place on Friday, the ninth inst. Everything went on very pleasantly. There were eight delegates from other churches, and also a large number of people from neighboring towns. In the evening of the tenth, we who went to Takahashi from other churches to attend the ordination, including Mr. Cary, preached in a theatre building. The meeting was largely attended, and the people listened closely. I believe there were over eight hundred persons present. On Sunday we held a prayer-meeting in the morning, and the Lord's Supper in the afternoon. In the evening we held services in the theatre again. It may seem rather strange to you, to use such a house for God's service, but we had no other place to accommodate so many people as those mentioned above. The new pastor is not one of our Kioto graduates, but was educated in one of the mission schools in Tokio. He is a well-educated man, and loved and respected by us all. This place is an old castle town, and the population about eight thousand.

“When we finished our mission at Takahashi we separated into three parties. One party went up to Ashiai, another to Kushishi, and Rev. T. Ise and myself went to Kasaoka, where we found ten persons about ready to receive baptism, and twenty-eight are much interested in Christian truth. On the twelfth we held two meetings, one in the afternoon and one in the evening. In the latter meeting there were three hundred people present. They were very attentive, and very few left the meeting before it closed, although it lasted two solid hours. There was no disturbance. After the meeting we met quietly at the house of one of the believers, prayed with them, and encouraged them to con-

tinue in their faith. On the thirteenth we met with them again, and returned to Okayama, where the people were waiting for us, and were ready to get up public preaching.

“I was sleepless for many nights, and unable to do anything. I am entertained by Mr. and Mrs. Pettee, and am resting quietly. Rev. Mr. Sawayama is staying with Mr. and Mrs. Cary, and Rev. Mr. Ise and his wife with Dr. and Mrs. Berry. I was saying yesterday that the Okayama station is getting to be an asylum for the workers in broken health. Thanks be to God for even our broken health! The Lord is pleased to advance his kingdom through feeble hands. It must seem marvelous to an unbelieving world, but it is an undeniable fact. Since last January there has been a wonderful advance and growth among our Christian communities throughout the empire. Oh! if we have workers enough, what will be the Lord's harvest? Please pray for us to the Lord of the soul's harvest.

“Please remember us to the gentlemen of the Board. I find it quite hard to write much on account of my head. I am almost inclined to take an entire rest for several months, although it is a tremendous trial to me.”

JAPANESE MUSIC.—THE LUTHER ANNIVERSARY.

Mr. Allchin, who is at Osaka, is able, while devoting his strength to the acquisition of the language, to do a good deal by way of instruction and training in sacred music. He writes from Osaka, November 12:—

“It is gratifying to see the enthusiasm which the Christians are showing for music. The bulk of the Japanese songs are unfit for Christians to use. These are invariably sung with accompaniment on some instrument, such as the *samisen* or *koto*. When a person becomes a Christian, not only is the song given up, but very often the *samisen* and *koto* also. She (for they are mostly women who play and sing) eagerly turns to the Christian hymn to fill the place of the music she has given up. It is a pleasing feature in the native Christian worship that so many sing.

As the singing is always in unison, the cultivated ear of the missionary is spared the shock of a discord. There are some of our intervals which the majority of the Japanese at present can not sing accurately. On the different musical instruments which I have examined, I have found every tone of our scale. But the Japanese do not use the tones in the order in which they occur in our scale, and so are unfamiliar with many of our musical phrases. Nearly all their music is in the minor mode.

"I must mention the celebration of the four hundredth anniversary of Luther's birth. The idea was first suggested by Pastor Miyagawa, and all the arrangements were made by the Christians themselves. This is significant as showing that the churches in Japan take an interest in the affairs of Christ's kingdom in other parts of the world. The meeting was held in a large house, formerly owned by the ex-governor of Osaka, which is located close to the foreign concession where the missionaries reside. A few months ago a Buddhist purchased this house for the purpose of holding regular Buddhist preaching services, to counteract the influences of Christianity. These meetings continued through the summer, but for some reason the owner became dissatisfied with the Buddhist priests who conducted the services. The house was closed for a few days, but the owner, though a Buddhist still, offered to rent it to the Christians for a preaching place.

"Last Thursday Pastor Miyagawa came into my study to inform me that all the idols were being driven out to prepare the building for the Luther celebration on the following Saturday. This is another token of the dying condition of Buddhism, and of the leavening power of Christianity.

"The celebration was a decided success, and perhaps will leave a deeper impression on the people than any large meeting that has been held in Osaka. There were over eight hundred present. Invitations were sent to the Osaka city officials, and most of them came. Three addresses were given, two by native pastors and one by the Rev.

Mr. Warren, of the C. M. S. The Japanese young men have eagerly received the *speculations* of Western scholars, but that day there was held up to their admiration a foreigner who obeyed his *convictions*. One Christian said that he took three of his friends to the meeting who were opposed to Christianity, and they left with the spirit of opposition taken out of them. I feel that these officials heard more truth on that day than on any previous day of their lives."

Northern Japan Mission.

THE JOURNEY TO NIIGATA.

NOTICE has already been given in the *Herald* of the purpose of the Board to inaugurate a new mission, under the charge of Messrs. O. H. Gulick and R. H. Davis, at Niigata, in Northern Japan. This is a large and important city of 50,000 inhabitants, the only Treaty Port on the west side of the island, and the only place for a distance of more than a thousand miles, teeming with population, where a missionary is allowed to reside. Here the English Church Missionary Society for a few years maintained a mission, but have withdrawn, leaving the field open for our occupation. Dr. Palm, spoken of in the following letter, is connected with the Edinburgh Medical Missionary Society, and has for some years been engaged in an important and successful medical work in Niigata and the surrounding region, with able native assistants in healing and preaching. Upon his return from a temporary absence in England, he will no doubt give our missionaries hearty welcome and assistance. Messrs. Gulick and Davis have arrived in their new field, and we give below, from a letter of Mr. Davis, of October 15, some account of the perils of their passage, and of their cordial welcome in their northern home. He writes:—

"All the members of the Niigata station arrived here on the morning of the eleventh inst. My family left Kobe on October 1, just five years from our sailing from San Francisco, and I set out the next day,

overtaking them at Kioto, and we reached Tsuruga, on the north coast, the same day. Mr. and Mrs. and Miss Gulick followed us within two days, so that we were able to sail together on the same steamer from Tsuruga, expecting to reach Niigata in two days. But, alas! Japanese steamers, engaged mainly in carrying freight, are uncertain things; and storms at this season of the year on this coast are very certain. So we delayed here and there for freight, or for a smooth sea, that freight barges could come alongside to load or unload. While thus delaying the third day at Fushiki, a violent typhoon came down upon us, and for several hours we were in danger of parting our cables, and being driven upon the shore. But the engine was kept constantly at work, so as to relieve the anchors; and this and our prayers were effectual in saving ourselves and the ship. But none of us wish to see another typhoon.

"Dr. Palm left here about the last of September. He called on Mr. and Mrs. Gulick, at Kobe, the day before they set out. He seemed very much worn. He expects to be gone about eighteen months. We are all staying in his house, so that we are doing very nicely, — vastly better than if forced to go into a native hotel."

CORDIAL WELCOME.

"Some of the Christians were at the custom-house on our arrival, to welcome us, and are daily showing themselves friendly. Yesterday we celebrated the Lord's Supper with them, and attended two preaching services. The two latter were at the chapel, in the centre of the city, and attended by about seventy-five in the morning, and sixty-five in the evening. The Lord's Supper, on account of the noise and confusion on the street corner around the chapel, was observed at the chapel of Dr. Palm's hospital. It was good to sit down with the brethren and sisters, to the number of nearly forty (a few not being able to be present), and observe this feast of our Saviour's dying love. We shall labor, and pray, and look for an increase of the number of them that believe. We trust the Lord, who has pointed out this field to us, assisted us in our preparation to come, and guided us with his protecting care, through dangers seen and unseen, in our journey hither, will preserve us in health, assist us daily in the work, and crown our labors with his abundant blessing, to the glory of his grace. We ask the prayers of the friends of the Board in behalf of our new station."

Gleanings from Letters.

Albert W. Clark, Prague, Austria.—Last Sunday I was in Tabor and received another former Romanist to our church. A poor shoemaker and his wife came five hours' walk to hear the gospel in Tabor. They live in a village of seven thousand people, and are the only ones there specially interested.

Edwin E. Bliss, D.D., Constantinople, Turkey.—Yesterday I attended the Turkish preaching service at the Bible House. The audience must have numbered one hundred and twenty, the great majority young men with intelligent faces, and giving good evidence of hearty interest in

what Mr. Constantian was saying to them. He is deeply interested in his work, and is doing good. The Lord add his blessing! From the Bible House I went up to Mrs. Schneider's house in Ghedik Pasha, and saw the Sunday-school there, one of the most lively and inspiring spectacles I have seen for many a day; all the rooms (halls, dining-room, sitting-room, etc.) crowded with young men and maidens, old men and children, now singing together the songs of Zion, and now gathered around their teachers for the study of their lessons; while among them, ever moving here and there, keeping all

things in order, and making everything go on harmoniously and efficiently, were the three missionary ladies, their faces fairly radiant with their interest in the work. There are at least two bright spots in old Stamboul—the Bible House Sunday service and that Sunday-school.

Edward Riggs, Marsovan, Western Turkey.—We have an important item of good news to communicate with regard to the church in this city. They have united in the decision to call a settled preacher, with a view to having him become their pastor. The man selected is the Rev. Mardiros Ignatiosian, formerly pastor of the church in Egin, now for two years an instructor in the Central Turkey College. All that can be heard in regard to him appears to indicate that he will be the right man in the right place, if he decides to come, as we have reason to suppose he will. It is understood that he is desirous of leaving his present position in order to have a service of more direct labor for souls. You can hardly realize how this matter rejoices our hearts, for we have been laboring and praying for some such arrangement for long years past. The church is in great need of a devoted pastor, and we are glad to feel that there are no serious internal dissensions to make the work peculiarly difficult.

John S. Chandler, Pasumalai, South India.—Yesterday I went out for a Sabbath service in a village five miles away, where, excepting the catechist, only hea-

then live. He had been teaching them verses out of the Christian almanac, and one old man repeated two in such a way as to attract my attention. The verses he repeated were "Come unto me," etc., and "Godliness with contentment is great gain," and I was told that he had come to the catechist, saying that his sins were a great burden to him, and that he was willing to become a learner and regular attendant at the Christian services. I hope he will be the first of a new congregation in that place.

J. D. Davis, D.D., Kioto, Japan.—Of the students who have been present this term, twenty-nine are in the theological department; fourteen in the five-years course, to graduate next summer from the college department, all but two of whom are Christians; thirteen are in the four-years course, all but two of whom are Christians; twenty-nine in the three-years course, all but four Christians; forty-five in the two-years course, who came, most of them, from heathen homes a little more than a year ago, about half of whom are Christians; and thirty-five in the one-year course, just entered, five or six of whom are Christians as they enter, the first fruits, as it were, of our Christian families. Such is the spiritual status of the school. It is glorious. The work is glorious. Oh, that these one hundred and sixty-five young men were all ready to go out and preach the gospel to-day!

Notes from the Wide Field.

FIFTY YEARS OF AMERICAN PRESBYTERIAN MISSIONS.

The Presbyterian Board of Foreign Missions, with the last year, closes half a century of missionary work, the results of which may justly call for thanksgiving from all the friends of missions. We condense from an article in *The Foreign Missionary* for January a few interesting facts in regard to the history and work of this noble society during this period.

It was organized in October, 1837, as successor of the Western Foreign Missionary Society, organized in 1831, but which did not accomplish anything permanently until 1833, when a station was established among the Wea Indians in Kansas, from which date Presbyterian missions really commence.

In the early years the work was chiefly among the American Indians, so that, when the war of the Rebellion broke out, and the stations in the Indian Territory were either broken up or taken in charge by the Southern Presbyterians, the number of communicants suddenly fell from 2,857 to 681. This was almost like beginning anew.

But promising work had already been undertaken in foreign lands, notably in India, China, Siam, Bogota, Brazil, and Japan, so that, at the date of the Reunion in 1871, the number of communicants had risen to over two thousand. In the same year, upon the withdrawal of the Presbyterian churches co-operating with the American Board, several missions were transferred to the Presbyterian Board, by which the number of communicants was increased to 3,512. Since then the growth and success of the work have been remarkable, especially in Mexico, Chili, China, Siam, and Japan. Below we give tabulated results by decades :—

HALF-CENTURY TABLE OF AMERICAN PRESBYTERIAN MISSIONS.

YEAR.	MISSIONS	STATIONS	MINISTERS.		LAY MISSIONARIES.				COMMUNICANTS	SCHOLARS.				TOTAL SCHOLARS
			AMERICANS	NATIVE.		AMERICAN.		NATIVE		BOARDING.		DAY.		
				Ordained ..	Licentiate ..	Male	FEMALE.			Boys	Girls	Boys	Girls	
							Married	Single ..						
1833 ..	2	1	1	..	8	28	2	4	51	138	69	507	734	
1843 ..	10	14	28	28	2	30	492	322	215	2,395	3,046	
1853 ..	21	34	54	2	1	21	48	22	492	316	215	2,395	3,046	
1863 ..	21	59	65	2	3	16	57	14	765	316	218	4,152	5,010	
1873 ..	23	78	133	33	37	15	113	43	387	301	399	7,575	10,961	
1883 ..	29	91	160	92	133	21	138	128	580	18,656	720	971	21,223	

The expenditures have risen from \$507,281 in the first decade, beginning with 1836, to \$3,725,490 in the fourth decade, and to \$3,529,871 in the last seven years.

It is very gratifying that the missionary work of the brethren, who in most respects are nearest to us in the great family of Christ, has been so signally favored and blessed of the Master.

CENTRAL AMERICA.

MOSQUITO COAST. — The wonderful work of grace in this region, under the labors of the Moravians, has frequently been alluded to in this department of the *Herald*. Recent accounts show that the work is spreading and deepening, and that many converts are being added to the churches. The missionary at Karata says :—

“ There are seventeen villages connected with this place, and of each of them something interesting might be narrated. Here at Karata we have had a work of grace proceeding for the last two years, which has led to the conversion of many souls. Such earnestness and apparently deep sincerity as are now to be felt in their prayers we never experienced before. What a desire they manifest for the Word of God! Every day we have services in the morning and evening, besides instruction of candidates for baptism and teaching in the school. People from surrounding villages are continually coming, feeling—as they say—a power drawing them to the Church which they can not resist. Our church has been enlarged at a cost of £55, which the people have themselves contributed, besides giving free labor, and, notwithstanding the enlargement, the place is occasionally too small for the auditory that flocks to it.”

Of another station, Blewfields, the missionary in charge writes :—

“ The Christian natives from a distance, who come here to work, are exposed to many

temptations to give way to sin, but we find them, through the grace of God, behaving consistently. In the evening I often hear them singing and praying in our boathouse, where they like to lodge. I am glad to say that the Spanish Commandant at Cape Gracias has given us permission to preach the gospel in his district. What a change has come over this people! Formerly it was a great difficulty to persuade an Indian to go to church. He might show respect and attachment to you, and be most ready to serve you in any way; but to attend a religious service was quite a different thing. Now the brethren among the Indians can not let a single evening pass without a service: people who have just returned home tired from hard labor in the distant provision grounds will not rest without food for their souls."

INDIA.

KESHUB CHUNDER SEN is continually surprising both his admirers and those who are not in sympathy with him, by his utterances. It can hardly be that a recent statement of his, respecting what has been accomplished by Christian missions in India, will meet the approval of many of his associates in the Brahmo-Somaj. These are his words:—

"The success of Christian missions is no longer a problem. For myself I can say I feel no misgivings. I fully believe Christ has come into India, and has taken possession of India's heart. Some say India *will* be Christ's, but is not yet. I hate the idea of conjugating Christ's success in India in the future tense. It is a thing already achieved. When a native of India bears testimony, let not foreigners dispute it. I say emphatically that the Spirit of Christ has gone into the depths of India's heart. . . . I declare that the sanctifying and civilizing influences of Christ's life and teachings are working wonders in this land."

Believing most heartily that a grand work has already been accomplished by the followers of Christ in India, it is yet impossible to say that such language as is quoted above is warranted. A glorious beginning has been made, but as yet India has not been conquered for Christ. The language of Chunder Sen on this point is characteristically extravagant.

CEYLON.

THE WESLEYANS.—The *Missionary Notices* for December contains accounts of large blessings received by the Wesleyan missionaries in South Ceylon. A great work of revival was reported some months ago at Kandy, and several remarkable conversions have occurred among the Portuguese mechanics, a much-neglected class of the population. Now Rev. John Scott writes from Colombo:—

"I am thankful to be able to tell you that there have been evident tokens of the mighty working of the spirit of God in many parts of our district. At Rawatawatu, ten days of special prayer and preaching resulted last month in the conversion, as we have every reason to believe, of upwards of eighty souls. At Pantura, during the present month, a similar effort was made; one week, and then a second passed, with only a few brought to decide for God. Whereupon, on the succeeding Sunday, the Rev. D. J. Ferdinando made a solemn appeal to the congregation. Power came from on high; and at that morning service about twenty persons found peace with God. The Rev. Philip Willenburgh has been greatly encouraged in his work among the Portuguese people at Galle for many months past. Some notorious drunkards have been reclaimed, and many have been added to the Lord. In many places the Word preached at the ordinary services has been blessed to the salvation of sinners. At a week evening service held in Singhalese in our Colpetty chapel, two persons sought and found peace with God. It was immediately arranged to have a series of meetings night after night, and at these meetings seventeen professed to obtain the forgiveness of their sins. My colleague, Rev. Z. Nathanielz, has, in the Sunday services in the jail, had the happiness of leading several poor convicts into glorious liberty. Our English services have also

been greatly blessed. Most of the converts have belonged to our congregations and been thus under instruction; but there have been cases of Buddhists and Roman Catholics brought suddenly to the light and joy of faith."

AFRICA.

UGANDA — The English Church Missionary Society has received news from Uganda, Central Africa, up to July 1. The new missionary, Mr. Ashe, writes very warmly of the condition of the mission. Classes for instruction are held daily, and the people, though characterized as terribly depraved and great thieves, are not apathetic, but are eager to learn and quickly acquire knowledge. There are twelve new candidates for baptism.

LIVINGSTONIA. — Letters from Dr. Laws, dated the twenty-third of July, report that the first five converts and their wives at Livingstonia are commending themselves by their Christian lives and labors. There are others who are looking forward to making a profession of faith in Christ, including four young men and three young wives. Here is the beginning of a native church for this mission.

DEATH OF JAMES STEWART. — Mr. Stewart was a civil engineer, of high Christian character, for many years in government service in India. But his heart was in missionary work, and he resigned his commission to follow up the explorations of Dr. Livingstone, and to aid in the mission of the Free Church of Scotland on Lake Nyassa. When Mr. James Stevenson, of Glasgow, provided \$20,000 for the opening of a high-way between Lakes Nyassa and Tanganyika, Mr. Stewart undertook the task of construction, and in July last reported that the road was well advanced, and that the mission steamer of the Scotch society, *The Good News*, was fifty miles on her way from Nyassa to Tanganyika. Tidings now come that he died August 30, of fever. This is another martyr for Africa.

Miscellany.

BIBLIOGRAPHICAL.

Self-Support; Illustrated in the History of the Bassein Karen Mission from 1840 to 1880. By Rev. C. H. Carpenter. 12mo. pp. 426. Boston. 1883.

This is a very interesting and suggestive volume. It is interesting in its details of missionary work and of the power of the gospel in awakening life and hope among one of the most oppressed and degraded tribes of mankind. It is hardly less interesting in its exhibition of what earnest, devoted, and self-denying missionaries can accomplish. It is seldom that we meet men of such sturdy common sense, downright moral earnestness, and sublime faith in the Word and grace of God, as are revealed in the lives of Messrs. Abbott

and Beecher. The faith of such men moves mountains.

In reading this volume we are constantly reminded of the experiences of the missionaries of the American Board in the Sandwich Islands, not to refer to very similar experiences on the part of other missionary societies among tribes and peoples of like position in the scale of civilization, as in the South Seas, in Madagascar, among the hill tribes of India, like the Kohls, Santhals, and others. The special interest developed among the Karens was from five to eight years later than in the Sandwich Islands, and spread from family to family, and village to village, much in the same manner, till thousands had embraced the gospel. A like spirit of benevolence was shown, and

a readiness to support their own schools and churches. Twenty years since, the work in the Sandwich Islands became practically independent of the Board, and all expense for common schools and churches was assumed by the people. Since 1870 these churches and communicants have not been included in the annual reports of the Board. Indeed, they had received little, and, in most instances, no assistance from the Board toward the erection of schoolhouses and churches. In these respects the Karens of the Bassein Mission have done remarkably well from the first, and now, under the guidance of their missionary teachers, are taking the lead, so far as we know, of all native Christian communities on mission ground, in efforts to secure for themselves the advantages of higher Christian education.

The comparison of these two fields in their points of resemblance, as well as in their differences, would make an inter-

esting study; but we must content ourselves here with congratulating our Baptist brethren on the success which has attended their efforts in this field, and our thanks to the author for this valuable contribution to missionary literature. However different other fields may be, no missionary can read this volume without gaining many hints and practical suggestions of the greatest value. The theory of self-support, as *limited* and *illustrated* in this mission, is one we heartily accept and commend to all missionaries of the American Board.

BOOKS RECEIVED.

The Autobiography of the Rev. Enoch Pond, D.D., Professor in Bangor Theological Seminary. With an introduction by Rev. E. P. Parker, D.D. pp. 147. Boston: The Congregational Sunday-school and Publishing Society.

The Uplands of God, and other Religious Poems. Selected and edited by the compiler of "The Changed Cross," etc. New York: Anson D. F. Randolph & Co. Price, \$1.25.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For colleges and seminaries of learning at home and abroad, that they may develop the moral and spiritual, as well as the intellectual, life of their pupils, and that the power which accompanies knowledge may be consecrated to Christ and his church.

RESIGNATION.

Rev. Thomas L. Gulick and wife, of the mission to Spain, who have been absent from their field for some months on account of the health of Mr. Gulick, having no immediate prospect of being able to return to Spain, have resigned their connection with the Board, and are now laboring in Cuba in connection with the American Bible Society.

DEATHS.

October 29, 1883. At Kodi Kanal, South India, Ethel Mandeville, infant daughter of Rev. and Mrs. J. T. Noyes, of the Madura Mission.

August —, 1883. At Madura, South India, Arthur, son of Rev. and Mrs. J. P. Jones; also, October 27, Eleine, infant daughter of Mr. and Mrs. Jones.

November 27, 1883. At Mosul, Eastern Turkey, Ashur Wright, son of Rev. and Mrs. W. C. Dewey, aged three years.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The annual meeting of the Madura Mission. Mana Madura. (Page 60.)
2. Growth in the Madura Mission. (Page 47.)
3. A foreign mission for the Bombay church. Other events in the Maratha Mission. (Page 58.)

4. Japan: Work of theological students; Mr. Neesima's tour; The Luther celebration. (Page 63.)
5. Journey to Niigata, Northern Japan, and welcome to the new missionaries. (Page 65.)
6. A tour in North China. (Page 62.)
7. Recent changes in Bulgaria. (Page 50.)
8. News from Erzroom and vicinity. (Page 56.)
9. Encouraging items from the West Central African Mission. (Page 55.)
10. News from the Mexican Missions. (Pages 53 and 54.)

Donations Received in December.

MAINE.

Cumberland county.	
Portland, St. Lawrence-st ch., 5-93;	
T. B. Percy, 5; Miss M. L.	
Minott, 1,	11 93
South Freeport.	1 00—12 93
Hancock county.	
Bucksport, Elm-st ch.	67 52
Lincoln and Sagadahoc counties.	
Bath, Mrs. Silence A. Hill,	50
Oxford county.	
Bethel, 1st Cong. ch.	13 83
South Paris, Cong. ch. and so.	6 25—20 08
Penobscot county.	
Bangor, Central Cong. ch., 4; Ham-	
mond-st ch., 125,	129 00
Hampden, Cong. ch. and so.	4 00—133 00
Somerset county.	
Norridgewock, Cong. ch., m. c.	24 00
Union Conf. of Churches.	
Hiram, Cong. ch. and so.	9 00
North Waterford, Daniel Warren,	30 00—39 00
Waldo county.	
Belfast, 1st Cong. ch.	47 55
York county.	
Biddeford, Pavilion ch.	15 00
	359 58

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George	
Kingsbury, Tr.	
Rindge Cong. ch. and so.	8 83
Swansey, Cong. ch. and so.	16 50—25 33
Grafton county.	
Bristol, Cong. ch. and so.	6 14
Hanover, A friend,	5 00
Oxford, John Pratt,	20 00
West Lebanon, Cong. ch. and so.	6 72—37 86
Hillsboro' co. Conf. of Ch's. George	
Swain, Tr.	
Nashua, 1st Cong. ch.	60 63
New Boston, John N. Dodge,	10 00—70 63
Merrimack county Aux. Society.	
Pittsfield, Cong. ch. and so.	55 84
Rockingham county.	
Exeter, Nathaniel Gordon,	50 00
North Hampton, E. Gove,	10 00
Raymond, Mrs. J. T. Dudley,	5 00—65 00
Stafford county.	
Dover, 1st Cong. ch.	123 33
Farmington Cong. ch. and so.	19 52
Milton, Cong. ch. and so.	6 15
Wakefield, Cong. ch. and so.	15 00—164 00
	418 66
Legacies. — Hanover, Andrew Moody,	
by Frederic Chase, Trustee,	50 00
Salisbury, Sarah B. Greeley, by	
Sherman Little, Adm'r,	25 00
Tilton, Corban Curtice, by C. W.	
Colby, Adm'r,	83 11—158 11
	576 77

VERMONT.

Addison county.	
Middlebury, Cong. ch. and so., 174.18;	
Mary A. Mead, 10,	184 18

New Haven, Cong. ch. and so., with	
other dona., to const. HUGH POT-	
TER, H. M., 16; "Memorial	
offering," 100,	116 00—300 18
Bennington county.	
Bennington Centre, Mrs. G. D. Har-	
lington, to const. Rev. JAMES L.	
HARRINGTON, H. M.	50 00
Manchester, Cong. ch., m. c.	19 85—69 85
Caledonia co. Conf. of Ch's. T. M.	
Howard, Tr.	
Lyndon, Cong. ch., for Japan,	5 00
McIndoes Falls, Cong. ch. and so.	25 00—30 00
Chittenden county.	
Burlington, 3d Cong. ch.	121 50
Essex, "Cash,"	40—121 90
Orange county.	
Corinth, 1st Cong. ch.	35 35
Fairlee, A friend,	5 00
Newbury, 1st Cong. ch.	8 00—48 35
Orleans County.	
Derby, Mrs. E. A. McPherson,	10 00
North Craftsbury, Cong. ch. and so.	20 00—30 00
Rutland county.	
Brandon Cong. ch. and so.	22 50
Clarendon, Miss E. Hosford,	1 00
Rutland, A friend of missions,	10 00—33 50
Washington county. Aux. Soc. G. W.	
Scott, Tr.	
Northfield, Cong. ch. and so.	12 56
Windham county Aux. Soc. H. H.	
Thompson, Tr.	
Brattleboro', Central Cong. ch.	23 18
Windsor county.	
Chester, Alpheus Atwood,	2 00
—, A friend,	100 00
	771 52
Legacies. — Westminster West, Sally	
Patch, by Wm. B. Cutting, Ex'r,	95 50
	867 02

MASSACHUSETTS.

Barnstable county.	
Harwichport, Leonard Robbins,	5 00
West Barnstable, Cong. ch. and so.	10 00—15 00
Berkshire county.	
Housatonic, Mrs. Wm. R. Fuller,	5 00
North Adams, 1st Cong. ch.	45 93
Pittsfield, 1st Cong. ch., 200; South	
Cong. ch., 18.13,	218 13
Sheffield, Cong. ch. and so.	12 00
Williamstown, 1st Cong. ch.	35 71—316 77
Bristol county.	
Fall River, 3d Cong. ch.	27 93
Taunton, Trin. Cong. ch. (Broad-	
way), to const. Mrs. PHILANDER	
WILLIAMS and FERDINAND S. READ,	
H. M.	254 79—282 72
Brookfield Asso'n. William Hyde, Tr.	
North Brookfield, 1st Cong. ch., to	
const. Mrs. LYDIA G. DUNCAN,	
H. M.	134 00
Oakham, Mrs. James Packard,	10 00
Warren, 1st Cong. Ch.	25 00—169 00

Dukes and Nantucket counties.			
Nantucket, 1st Cong. ch.	12 26		
Essex county.			
Andover, West Parish Cong. ch.	29 83		
Methuen, 1st Cong. Parish, m. c.	22 22		
North Andover, Cong. ch. and so.	50 00—102 05		
Essex county, North.			
Haverhill, Centre Cong. ch.	76 96		
Ipswich, 1st Cong. ch.	19 18		
Newburyport, Whitefield Cong. ch.	65 32—161 46		
Essex co., South Conf. of Ch's. C. M. Richardson, Tr.			
Beverly, Dane-st ch., 9.39; Wash- ington-st ch. and so., with other dona., to const. JOHN JENKINS, Jr., H. M., 75.66,	85 05		
Lynn, 1st Cong. ch., with other dona., to const. JOHN F. PATTEN, H. M.	34 81		
Manchester, Orth. Cong. ch.	37 00		
Salem, Tabernacle ch.	31 20—188 06		
Franklin co. Aux. Society. Albert M. Gleason, Tr.			
Coleraine, Cong. ch. and so.	12 50		
Greenfield, 1st Cong. ch.	12 50		
Hawley, A friend,	30—25 30		
Hampden co. Aux. Society. Chas. Marsh, Tr.			
Chicopee Falls, Mary B. Swetland,	3 40		
Holyoke, 2d Cong. ch.	75 06		
Huntington, 2d Cong. ch.	22 94		
Longmeadow, Mrs. M. B. Bartlett,	13 40		
Monson, Cong. ch. and so.	30 00		
Palmer, Un. Evan. ch.	23 65		
Southfield, Cong. ch. and so.	4 65		
Springfield, E. A. Thompson,	6 00		
Westfield, 1st Cong. ch.	5 43		
West Springfield, 1st Cong. ch.	21 00—205 53		
Hampshire co. Aux. Society.			
Cummington, Cong. ch. and so.	20 00		
Enfield, Edward Smith,	80 00		
Haydenville, Cong. ch. and so.	25 00		
North Amherst, Jonathan Cows,	20 00		
Northampton, Edwards ch., 20.94; Rev. H. L. Edwards, 10,	30 94		
North Hadley, Cong. ch. and so.	4 00		
South Amherst, Cong. ch. and so.	5 80		
South Hadley, 1st Cong. ch.	20 00—206 64		
Middlesex county.			
Cambridgeport, Pilgrim ch.	16 38		
Everett, Cong. ch. and so.	7 15		
Holliston, Cong. ch. and so., 160.86; "F. S. L.," 1,	161 86		
Lowell, Eliot ch., 50; John-st. Cong. ch., 22.87,	72 87		
Malden, 1st Cong. ch.	61 08		
Melrose, Cong. ch. and so.	9 76		
Newton, Eliot ch.	304 84		
Somerville, Winter Hill Cong. ch., to const. Rev. CHARLES L. NOYES, H. M.	100 00		
Stoneham, Cong. ch. and so.	22 13		
Watertown, Phillips ch., to const. Rev. SAMUEL N. HOWELL, and FANNIE E. LYMAN, H. M.	158 76		
Wilmington, Cong. ch. and so.	58 70		
Winchester, 1st Cong. ch.	241 74		
Woburn, Cong. ch. and so. (of wh. from Mrs. M. J. Kyes, 100), to const. JAMES CHESTER HANSON, FRANK B. RICHARDSON, and J. WILLIAM FOX, H. M.	568 00—1,783 27		
Middlesex Union.			
Acton, Evan. ch.	18 00		
Ashby, Cong. ch. and so.	7 90		
Fitchburg, Mrs. C. K. Fuller,	1 00		
Harvard, Cong. ch. and so.	16 50		
Littleton, Orth. Cong. ch.	100 00		
No. Leominster, Cong. ch. of Christ,	10 24—153 64		
Norfolk county.			
Braintree, 1st Cong. ch., 12.00; So. Cong. ch., 10.32; A friend, 2,	24 32		
Cohasset, 2d Cong. ch.	44 55		
Dover, 2d Cong. ch.	2 41		
East Medway, Cong. ch., m. c.	4 00		
Holbrook, Winthrop ch., m. c.	32 34		
Randolph, 1st Cong. ch., m. c.	99 83		
South Weymouth, 2d Cong. ch., with other dona., to const. C. C. TOWER, H. M.	53 00		
West Medway, Mrs. Patience Shum- way,	5 00—265 45		
Old Colony Auxiliary. Lakeville, A christmas gift,	5 00		
Plymouth county.			
Middleboro', 1st Cong. ch.	28 86		
North Middleboro', A friend,	50 00		
South Abington, Cong. ch. and so.	89 82—168 68		
Suffolk county.			
Boston—Summary for 1883:—			
Old South church,	7,402 59		
do. to Woman's Board,	502 60—7,905 19		
Park-street church,	6,647 65		
do. to Woman's Board,	792 00—7,439 65		
Central church,	3,189 78		
do. to Woman's Board,	897 86—4,087 64		
2d church (Dorchester),	2,479 92		
do. to Woman's Board,	301 16—2,781 08		
Mount Vernon church,	2,143 62		
do. to Woman's Board,	464 25—2,607 87		
Union church,	2,004 51		
do. to Woman's Board,	490 15—2,494 66		
Shawmut church,	1,699 22		
do. to Woman's Board,	431 00—2,130 22		
Phillip's church,	822 12		
do. to Woman's Board,	500 92—1,323 04		
Eliot church,	811 74		
do. to Woman's Board,	421 45—1,233 19		
Immanuel church,	1,003 10		
do. to Woman's Board,	160 12—1,163 22		
Berkeley-st. church,	631 66		
do. to Woman's Board,	290 53—922 19		
Walnut-ave. church,	743 72		
do. to Woman's Board,	78 50—822 22		
Central ch. (Jam. Plain),	430 00		
do. to Woman's Board,	300 62—730 62		
Winthrop church,	479 85		
do. to Woman's Board,	155 00—634 85		
South Evang. ch. (West Roxbury),	453 94		
Evang. ch. (Brighton),	193 00		
do. to Woman's Board,	176 00—369 00		
Highlands church,	183 15		
do. to Woman's Board,	150 50—333 65		
Village ch. (Dorchester),	123 79		
do. to Woman's Board,	180 50—304 29		
Maverick ch., to Woman's Board,	220 00		
Pilgrim church,	6 58		
do. to Woman's Board,	80 25—86 83		
Trinity ch. (Neponset),	20 52		
Olivet church,	19 25		
Boylston church,	8 55		
do. to Woman's Board,	5 00—13 55		
E-st. church,	6 70		
Miscellaneous and Legacies to Woman's Board,	381 02		
H. M. Vining, 5; Chinese schools, add'l, soc.; other donations and legacies, particulars of which have been acknowledged,	6,409 26		
Acknowledged elsewhere,	44,893 65		
	43,793 29		
	1,100 36		
Chelsea, 1st Cong. ch., 58.75; Miss A. M. Dutch, 5,	63 75—1,164 11		
Worcester county, North.			
Gardner, 1st Cong. ch.	50 00		
Phillipston, Cong. ch. and so.	45 40		
Royalston, 1st Cong. ch.	136 50		
Winchendon, North Cong. ch.	19 81—251 71		
Worcester co. Central Asso'n. E. H. Sanford, Tr.			
Clinton, 1st Evan. ch.	100 00		
Holden, Cong. ch. and so.	15 00		
Oxford, Mary S. Porter,	165 00		
Shrewsbury, Cong. ch. and so., to const. Rev. FRANK H. ALLEN, H. M.	50 00		
Webster, Cong. ch. and so.	15 99		
Worcester, Old South ch., to const. Rev. J. F. LOVERING, and L. B. WITHERBY, H. M., 169; Summer- st. ch., 2.50; David Whitcomb, 1,000,	1,171 50—1,517 49		

Worcester co. South Conf. of Ch's.

William R. Hill, Tr.	
Upton, 1st Cong. ch.	43 64
Westboro', Cong. ch. and so.	22 61
—, A friend,	—66 25
	3 00
	7,063 39

<i>Legacies.</i> —Monson, Andrew W. Porter, by E. F. Morris, Ex'r,	1,650 00
Topsheld, Mary Towne, by J. P. Towne, Ex'r,	75 00
	1,725 00
	8,788 39

RHODE ISLAND.

East Providence, Cong. ch. and so., to const. Rev. L. S. WOODWORTH, H. M.	50 00
Pawtucket, Cong. ch. (of wh. for Papal Lands, 28.94), 57.66; do., one of its members, to const. Rev. ALEX. MCGREGOR, H. M., 100,	157 66
Providence, Plymouth Cong. ch., 22.23; Mrs. Samuel Wilson, 4,	26 23
	233 89

CONNECTICUT.

Fairfield county.	
Bridgeport, 2d Cong. ch.	125 00
Danbury, 1st Cong. ch., to const. Mrs. GEO. E. RYDER and EDGAR A. BENEDICT, H. M.	195 00
Greenwich, 2d Cong. ch., to const. Rev. GEO. A. GORDON and L. P. HUBBARD, H. M.	225 00
Huntington, Cong. ch. and so.	36 90
Norwalk, 1st Cong. ch.	58 31
Ridgefield, 1st Cong. ch.	87 55
Hartford county. E. W. Parsons, Tr.	727 76
Berlin, 2d Cong ch., 15.44; H. N. Wilcox, 10,	25 44
Bristol, Cong. ch. and so.	54 00
Buckingham, Cong. ch. and so.	2 82
East Avon, Cong. ch. and so.	45 00
East Hartland, Cong. ch. and so.	15 00
Farmington, 1st Cong. ch., quar. coll.	61 77
Glastonbury, 1st Cong. ch.	400 00
Hartford, Centre ch., 1,600.50; Wethersfield-ave ch., 34; Fourth Cong. ch., 31; A friend, 4,	1,669 50
Kensington, Cong. ch. and so.	9 43
New Britain, 1st Ch. of Christ, to const. ARTHUR C. BLAKE, MERVIN C. STANLEY, and FREDRIC W. BENHAM, H. M., 484.97; A friend, 300,	784 97
Newington, Cong. ch. and so.	82 61
North Manchester, 2d Cong. ch.	50 00
Plainville, Cong. ch. and so.	108 34
Plantsville, Cong. ch. and so.	290 18
Poquonock, Cong. ch. and so.	112 20
Southington, Cong. ch. and so., 129.61; Wm. Black, 3,	132 61
West Hartford, Cong. ch. and so. (of wh. for Mexico, 1),	86 66
Wethersfield, 1st Cong. ch.	67 84
Windsor, Cong. ch. and so., to const. DANIEL PAYNE, H. M.	156 57
Windsor Locks, Cong. ch. and so.	100 00
Litchfield co. G. C. Woodruff, Tr.	4,254 94
Canaan, 1st Cong. ch.	6 44
Falls Village, Cong. ch. and so.	3 68
Goshen, Cong. ch. and so.	87 76
Kent, 1st Cong. ch.	19 06
Salisbury, M. M. Blake,	3 00
Sharon, Cong. ch. and so.	130 73
Washington, Cong. ch. and so.	103 60
Middlesex co. E. C. Hungerford, Tr.	354 27
Deep River, Cong. ch. and so., 56.13; Mrs. Asahel Watrous, 4,	60 13
Hadlyme, Cong. ch. and so.	15 00
Middletown, 1st Cong. ch. (of which from Selah Goodrich, 20),	145 93
Saybrook, 2d Cong. ch.	14 00
Westbrook, Cong. ch. and so.	18 66
New Haven co. F. T. Jarman, Agent.	253 72
Cheshire, Cong. ch. and so., 41.13; A friend, 20,	61 13
East Haven, Cong. and so.	21 19
Madison, Cong. ch., m. c.	11 37
Milford, 1st Cong. ch.	107 16

New Haven, 1st Cong. ch., 744.76; North ch., m. c., 5.50; Church of the Redeemer, 2.10; Nelson Hall, 50,	802 36
North Haven, Cong. ch. and so., to const. CHARLES H. THORPE, H. M.	106 06
Southbury, Cong. ch. and so., 15.66; Benj. Strong, 25,	40 66
New London co. L. A. Hyde and L. C. Learned, Tr's.	1,149 93
Colchester, 1st Cong. ch.	199 95
Griswold, 1st Cong. ch.	52 00
Tolland county. E. C. Chapman, Tr.	251 95
Columbia, Cong. ch., m. c.	6 22
Ellington, Cong. ch. and so., to const., HARRY C. MCKNIGHT, H.M.	96 60
Mansfield Centre, 1st Cong. ch.	64 00
Rockville, 2d Cong. ch.	15 65
Somers, Cong. ch. and so.	115 52
Talcottville, Cong. ch., m. c.	42 85
Tolland, Cong. ch. and so.	17 88
Windham county.	358 72
Ashford, Cong. ch. and so.	5 00
North Woodstock, Cong. ch. and so.	18 00
Putnam, 2d Cong. ch., to const. Wm. H. SHARPE, H. M.	118 10
Thompson, Cong. ch. and so.	52 24
—, A friend,	193 34
	10 00
	7,554 63

<i>Legacies.</i> —Farmington, Belinda Jones, by George Langdon, Ex'r,	30 00
Stamford, Ira Bliss, add'l, by John A. Crum and Horace S. Ely, Ex'r's,	3,446 19
Stamford, Mrs. Haxton, by A. P. Beals,	3 00
	3,479 19
	11,033 82

NEW YORK.

Brooklyn, Pilgrim ch., 1,695.09; Central Cong. ch., 1,115.27; Chinese Sab. sch. Thanksgiving offering for Hong-kong Mission, 30; Julius Davenport, to const. FRANKLIN SELLECK, ELISHA COMSTOCK, HARRIET A. COMSTOCK, H. M., 300; A friend, 1,	3,141 36
Busti, Eli Curtiss,	5 00
Canaan Four Corners, Mrs. A. Barstow,	15 00
Chateaugay, Joseph Shaw,	4 00
Cortland, 1st Cong. ch.	18 59
Deansville, Cong. Sab. sch.	5 22
East Guilford, Pres. ch.	5 00
Glens Falls, Mrs. Harriet N. Wing,	50 00
Hamilton, 2d Cong. ch.	19 00
Jamestown, 1st Cong. ch.	43 50
Millville, Cong. ch. and so.	3 27
Morrisville, Cong. ch. and so.	13 35
New Lebanon, Washington Hitchcock,	5 00
New York, Olivet Chapel, 25; Mrs. John Byers, 100; Mrs. N. W. Haynes, 1,	126 00
Port Leyden, Cong. ch. and so.	5 00
Poughkeepsie, Mrs. Burton Gilbert,	10 00
Schenectady, Cong. ch. and so.	11 31
Sidney Plains, Cong. ch. and so.	10 00
Spencerport, Cong. ch. and so.	19 16
Watermills, Maria Halsey,	1 00
<i>Legacies.</i> —New York, Henry T. Morgan, by Henry P. Butler, for Ex'r's,	3,000 00
Royalton, Anna M. Crosby, by C. E. Bixby and L. M. Crosby, Ad's,	658 29
	3,658 29

PENNSYLVANIA.

Carbondale, Cong. ch.	5 00
Philadelphia, Central Cong. ch., m. c., 14.15; do., "J. E.," 10; "Dundee," 50,	74 15
West Spring Creek, Cong. ch.	2 00
<i>Legacies.</i> —Philadelphia, Miss Elizabeth Morrison, by J. Edmands,	81 15
	19 00
	100 15
NEW JERSEY.	
East Orange, Grove-st. Cong. ch.	39 33
Jersey City, Waverly Cong. ch.	21 00

Lakewood, Pres. ch., m. c.	5 88
Montclair, 1st Cong. ch.	19 00
Newark, 1st Cong. ch., 43.50; A friend, 1	44 50
New Brunswick, Mrs. F. A. Wilber,	5 00
Orange, Trinity Cong. ch.	25 49
Orange Valley, Cong. ch.	50 00
Plainfield, A friend,	10 00—220 20

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch.	18 52
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SOUTH CAROLINA.

Summerville, Rev. C. S. Sherman,	10 00
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FLORIDA.

Fernandina, A friend,	25 00
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TENNESSEE.

Grassy Cove, J. Silsby,	1 50
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TEXAS.

Palestine, 1st Cong. ch.	15 20
San Antonio, Mrs. S. M. Newton,	3 00—18 20

OHIO.

Akron, Cong. ch.	153 14
Birmingham, Cong. ch.	2 00
Centre Belpre, Cong. ch.	5 70
Chatham, Mission band, for publishing Mortlock Bible Stories, 20; Sab. sch., for do., 5,	25 00
Cleveland, Herbert E. Brooks,	100 00
Florence, Cong. ch.	3 00
Lancaster, George H. Smith,	5 00
Mount Vernon, Cong. ch.	60 94
Oberlin, Rev. Samuel F. Porter and wife, 50; J. B. Clarke, 10,	60 00
Parisville, Rev. D. W. Hughes and wife,	8 67
Parkman, Cong. ch., m. c.	2 00
Rochester, Cong. ch.	5 85
Rock Creek, Cong. ch. and Sab. sch.	7 40
Tallmadge, Luther Shaw,	5 00
Troy, 1st Cong. ch.	4 00—447 70

INDIANA.

Terre Haute, 1st Cong. ch.	62 35
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ILLINOIS.

Albany, A friend,	11 00
Bloomington, Mrs. Abr'm Brokaw,	20 00
Blue Island, Cong. ch.	14 00
Chicago, Plymouth Cong. ch., 100; N. E. Cong. ch., 96.51; 1st Cong. ch., 70; Union Park Cong. ch., m. c., 8.40,	274 01
Evans-ton, Cong. ch.	88 12
Geneseo, Cong. ch.	160 00
Highland Park, L. S. Bingham,	1 00
Illini, Cong. ch.	9 00
Kewanee, Cong. ch.	100 00
Manteno, Theophilus Packard,	1 00
Maywood, Cong. ch.	13 20
Payson, Cong. ch.	12 84
Princeton, Cong. ch.	31 17
Richmond, R. R. Crosby,	2 50
Rockford, 2d Cong. ch.	296 96
Roseville, Mr. and Mrs. L. C. Axtell,	370 00
Turner, Mrs. R. Currier,	10 00
Wilmette, Arthur B. Smith,	25 00—1,440 75

MISSOURI.

Eldon, Cong. ch.	2 00
Kansas City, Clyde ch.	4 00—6 00

MICHIGAN.

Ann Arbor, 1st Cong. ch.	65 39
Calumet, A friend,	25 00
Detroit, Trumbull-ave Cong. ch., 14.29; Philo Parsons, 100,	114 29
Dexter, Dennis Warner,	10 00
Edmore, Cong. ch.	8 97
Graffville, Cong. ch.	2 55
Hilliards, L. A. T. Pomeroy,	5 00
Pontiac, 1st Cong. ch.	12 72
Port Huron, 1st Cong. ch.	61 72
Saxton's, Cong. ch.	1 48
West Bay City, John Bowen, for W. C. Africa Mission,	50 00
—, "Pensioner,"	12 00—369 12

WISCONSIN.

Beloit, 1st Cong. ch., 238.30; 2d Cong. ch., 53.07,	291 37
Blake's Prairie, Cong. ch.	6 00
Bloomington, Cong. ch.	7 61
La Crosse, Cong. ch.	40 00
Ripon, Mrs. O. J. Wolcott, 2; Last gift of a young girl, 1.50,	3 50
Shopiere, Cong. ch.	9 68—358 16
Legacies.—Milwaukee, Jonas Whitney, less taxes and part exp. sale of house,	649 10

IOWA.

Blairstown, Mrs. J. H. French,	8 00
Chester Centre, Cong. ch.	43 00
Cresco, E. T. Stoddard,	40
Decorah, 1st Cong. ch.	48 72
Dunlap, Cong. ch.	21 77
Elliott, Cong. ch.	2 68
Emmetsburg, Cong. ch.	15 00
Farmington, M. H. Cooley,	4 00
Fayette, Cong. ch.	13 00
Grand View, Ger. Cong. ch., add'l,	2 60
Hillsboro', John W. Hammond,	5 00
Manchester, Cong. ch.	25 00
McGregor, Cong. ch.	25 76
Mt. Pleasant, 1st Cong. ch.	14 90
Osage, Cong. ch.	5 25
Shenandoah, Cong. ch.	16 00—250 48

MINNESOTA.

Faribault, Cong. ch.	34 61
Medford, 1st Cong. ch.	10 00
Minneapolis, Plymouth ch.	39 85
Northfield, Cong. ch., 71.30; "Minne- sota friends," 500,	571 30—655 76

NEBRASKA.

Nebraska iCty, A friend,	15 00
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NEVADA.

Reno, Cong. ch.	17 20
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COLORADO.

Coal Creek, Union Cong. ch.	19 00
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DAKOTA TERRITORY.

Mayville, Cong. ch.	15 00
Howard, Cong. ch.	2 00
Sanborn, Central Cong. ch.	2 00—19 00

CANADA.

Province of Ontario.	
Guelph, Cong. ch.	13 22
Toronto, Rev. Edward Ebbs,	10 00—23 22
Province of Quebec.	
Montreal, Immanuel ch., m. c.	191 77

FOREIGN LANDS AND MISSIONARY
STATIONS.

Germany, Leipzig, Rev. C. M. Mead, 50; Mrs. C. T. Mead, 50,	100 00
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MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer*.

For several missions, in part,	8,168 69
For repairs of Mrs. Capron's house, Madura,	100 00
For outfits and traveling expenses of Misses Fensham, Melvin, Cole, and Hartwell, and for support of Misses Proctor and Sears,	2,935 00—11,203 69

MISSION SCHOOL ENTERPRISE.

MAINE.—Brewer, 1st Cong. Sab. sch., 15; Castine, Trin. Cong. Sab. sch., 5,	20 00
NEW HAMPSHIRE.—Campton, Cong. Sab. sch., 45; Hampstead, Cong. Sab. sch., 13; Tem- ple Cong. Sab. sch., 28,	86 00
VERMONT.—Barnet, Cong. Sab. sch., for India, 40; Middlebury, Cong. Sab. sch., 15.35,	55 35

MASSACHUSETTS.—Auburndale, Young Ladies' Miss. Circle, for village school, Madura, 50;		IOWA.—Denmark, Cong. Sab. sch.	36 00
Cordaville, Cong. Sab. sch., for school in Cesarea, 7.50,	57 50	KANSAS.—Manhattan, 1st Cong. Sab. sch., 5.35; Maple Hill, Cong. Sab. sch., 1.32,	6 67
CONNECTICUT—Colchester, 1st Cong. Sab. sch., 78.97; Columbia, Cong. Sab. sch., 23.72; Kensington, Girls' infant class, for Africa, 1; Plantsville, Cong. Sab. sch., special for Broosa, 30,	133 69	CANADA.—Montreal, A little girl's savings for one year,	1 00
NEW YORK.—Brooklyn, So. Cong. Sab. sch., 25; Flushing, Cong. Sab. sch., for scholar in Broosa, 40,	65 00		514 36
PENNSYLVANIA.—Ashland, Cong. ch., for Pasumalai Sem'y, 1.29; Parsons, Welsh Cong. ch., for Pasumalai Sem'y, 2,	3 29	Donations received in December,	35,980 56
OHIO.—Madison, Central Cong. Sab. sch., for Sem'y in South Africa, 40.50; Springfield, Edgar A. Fay's Sab. sch. class, for W. C. Africa, 1.86,	42 36	Legacies received in December,	9,784 19
WISCONSIN.—Watertown, Cong. Sab. sch.	7 50		45,764 75

Total from September 1 to December 31, 1883: Donations, \$112,501.84; Legacies, \$24,377.70=\$136,879.54

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL— "THE MORNING STAR."

MAINE.		PENNSYLVANIA.	
Bath, Rodney Hyde, 50, Mrs. Silence A. Hill, 50c.	50 50	Brisbin, Cong. ch.	1 00
Farmington, Cong. Sab. sch.	8 25—58 75	NEW JERSEY.	
NEW HAMPSHIRE.		Upper Montclair, Cong. Sab. sch.	12 50
Hanover, A friend,	5 00	MARYLAND.	
Pelham, Mrs. E. W. Tyler,	2 00—7 00	Baltimore, John K. Carter, 25c.; Miriam M. Carter, 25c.; Samuel A. Appold, 25c.; Bryson C. Milliken, 25,	1 00
VERMONT.		DISTRICT OF COLUMBIA	
Barnet, Cong. Sab. sch.	12 50	Washington, "Little Rills of Llen-mary,"	2 00
Fair Haven, Welsh Cong. Sab. sch.	7 71	OHIO.	
Morgan, Cong. Sab. sch.	2 00	Bellevue, Mrs. E. K. Byrnes,	1 00
Quechee, Rev. N. F. Carter,	10 00—32 21	Cleveland, Boys' and Girls' Mission Band, 9.05; Betty Dutton, 10,	19 05
MASSACHUSETTS.		Elyria, 1st Cong. Sab. sch.	15 00
Boston, Highland Cong. Sab. sch., 17.46; Harry W. Dunning, 25c.; Morton D. Dunning, 25c.; Albert B. Dunning, 25c.; Emily B. Dunning, 25c.	18 46	Lodi, Bertha Burr, 10; Alta Adams, 3; Rev. R. W. Logan, 2.50; Mary E. Logan, 2.50; Arthur C. Logan, 2; C. Beulah Logan, 1; Chester Prouty, 1; Jennie M. Prouty, 1; Zoe Prouty, 1; Emma Wagar, 50c.; Sam'l Woods, 50c.; Alice Fitts, 50c.; Georgie Lowe, 25c.	25 75
East Brookfield, Cora F. Stoddard, 10c.; Florence L. Stoddard, 10c.	20	Oberlin, Carrie Chittenden, 1; Mamie Chittenden, 1; Mrs. Wheeler, 1,	3 00
Gloucester, Sidney F. Haskell, 50c.; Mrs. H. M. Tappan, 50c.; Ida Tappan, 50c.; Lucy Tappan, 50c.	2 00	Painesville, Cong. Sab. sch. infant class,	1 23—65 03
Granby, Cong. Sab. sch.	20 00	ILLINOIS.	
Haverhill, Myrtie M. Noyes, 25c.; Mabel B. Stone, 25c.; Allison F. Stone, 25c.; Howard P. Stone, 25c.	1 00	Paw Paw, Mary E. Breed,	2 00
Merrimac, Cong. Sab. sch.	25 00	Providence, Cong. Sab. sch.	12 27—14 27
Plymouth, Cong. Sab. sch.	14 70	MICHIGAN.	
Southfield, Cong. Sab. sch.	3 00	Clarkston, Methodist and Baptist friends,	5 00
Weymouth and Braintree, Union Cong. Sab. sch.	25 00	Port Sanilac, Cong. Sab. sch.	50—5 50
Steamer Aid Society, Beverly, Centreville Chapel, 25c.; Peabody, South Cong. Sab. sch., 8.85; Topsfield, Cong. Sab. sch., 60c.; East Orange, N. J., Grove-st. ch. and Sab. sch. and other friends, 12., Washington, D. C., friends, 1,	22 70—132 06	IOWA.	
RHODE ISLAND.		Cedar Rapids, Cong. Sab. sch.	27 11
Barrington, Cong. Sab. sch.	10 00	KANSAS.	
Providence, Harvey N. Davis,	2 50	Manhattan, 1st Cong. Sab. sch.	5 35
Tiverton Four Corners, Cong. Sab. sch.	15 25—27 75	NEBRASKA.	
CONNECTICUT.		Clay Centre, James S. Taylor,	1 00
Bethel, Cong. Sab. sch.	58 00	COLORADO.	
Durham, Cong. Sab. sch.	11 75	Clayton, Rev. J. H. Strong,	24
East Avon, Cong. Sab. sch.	10 00	KANSAS.	
Southport, Cong. Sab. sch.	47 00—126 75	Springfield, Cong. Sab. sch.	3 00
NEW YORK.			550 02
Cortland, 1st Cong. Sab. sch., infant class,	75	Previously acknowledged,	1,210 79
Fairport, Cong. Sab. sch.	22 75		1,760 81
New York, Ruth E. Haydn, 1; Howell M. Haydn, 1,	2 00		
Rockaway Beach, Cong. Sab. sch.	2 00—27 50		

FOR YOUNG PEOPLE.

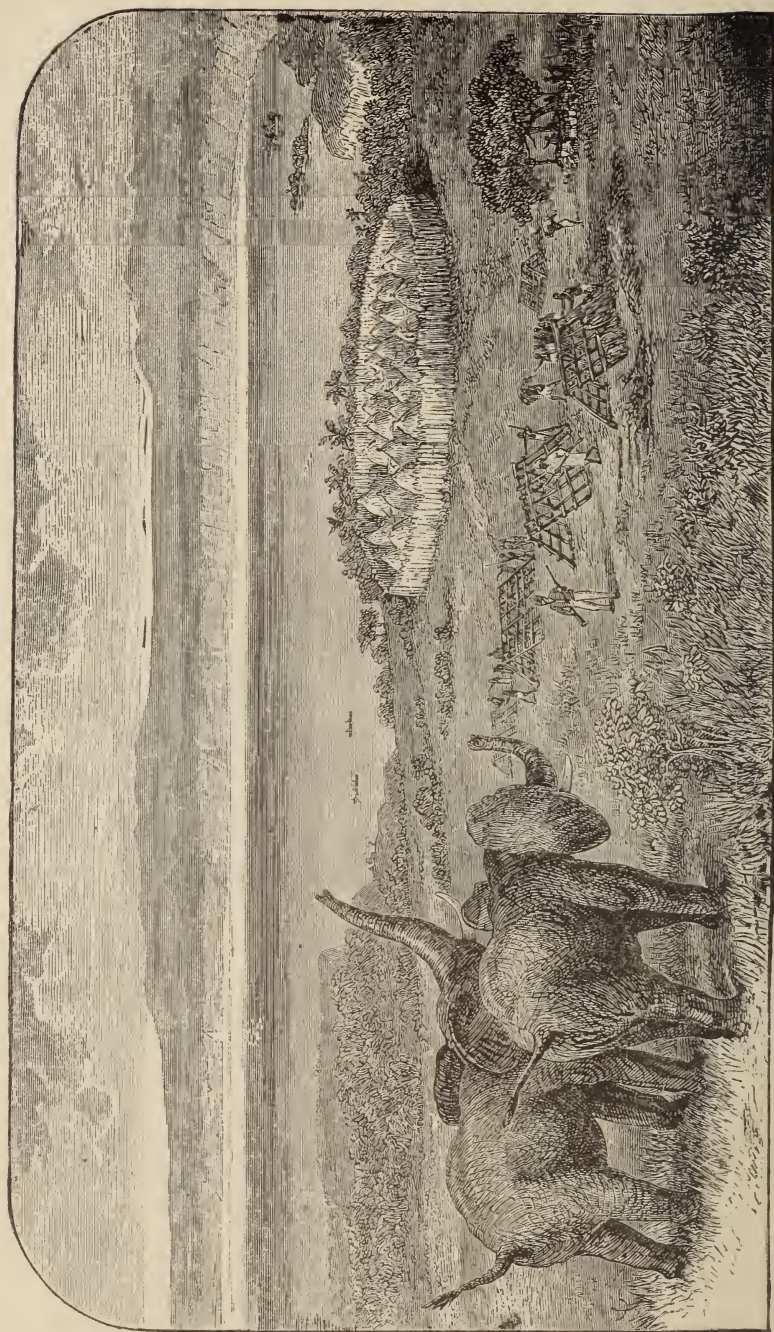
A MORNING STAR IN AFRICA.

THE young people interested in the missions of the American Board have been asked to build a new *Morning Star*, which, from their previous success in such undertakings, we have no doubt they will do. When built, it will have to make a passage of more than eighteen thousand miles from Boston, around Cape Horn, and will spend its days in long voyages among the beautiful islands of the Pacific, carrying joy and blessing to thousands. We hope it will have an existence of many years, and do a glorious work. But it will be pleasanter to describe it after it is built, and to tell what it has done, rather than what we hope it will do.

Meanwhile, all who expect to assist in the building will be interested to hear of another *Morning Star*, recently built, and now in actual service in the heart of Africa. It is not a great affair in itself, a lifeboat, only thirty-two feet long and eight feet wide; but it is made of steel, and as the importance of boats is not, any more than the importance of people, measured by their size, it is doing a more valuable and blessed work in the world than many a larger craft. It belongs to the London Missionary Society, and is used in missionary service on Lake Tanganyika, a large and beautiful inland sea in Central Africa, the southern portion of which is represented in a picture on the next page, taken from "Livingstone's Last Journals."

The *Chronicle* of the London Society for December contains an interesting account of this little *Morning Star* (called in African *Nyota ya Assabui*), from its hammering out in the English workshops to its launching in its home in the beautiful lake, under the superintendence of Captain Hore, who tells the story.

This steel lifeboat was built in sections, and shipped from England to the East coast of Africa, and then carried on men's shoulders eight hundred miles inland to Ujiji, on Lake Tanganyika. This was an undertaking of great difficulty; but it was successfully accomplished through the skill and energy of Captain Hore, for the huge pieces of steel might easily have been lost in some African swamp or river. Captain Hore thus describes the way they crossed the Malagarasi River, sixty miles from Ujiji, with its vast swampy shores: "Right in front, and a little below, stretches a great level plain, apparently uniformly covered with long bright green grass, and diversified only by a few regular mounds, covered with the same grass—these are anthills. North the vast plain seems to continue as far as eye can reach. Very beautiful



VILLAGE ON LAKE TANGANYIKA.

it looks, but it is treacherous. It is a vast swamp, the mounds are but islands, and in the midst is the great river." After wading through the tall grass, higher than their heads, and sometimes in water to their waist, for more than half a mile, they reached the proper river bank. Here boats were waiting, secured with much delay and difficulty from the native chiefs, to carry them over, all the odds and ends of cloth being used up for fare. The camp equipage and other baggage were taken across first, and the precious sections of the *Morning Star* left for the last. For these, two of the largest canoes, twenty-two feet long, built of a single piece of bark, pinched together at the ends, were taken, and two stout poles laid across them, tightly lashed on, upon which one boat section at a time was placed, and so all were carried safely over.

On the twenty-third of February, one hundred and five days after leaving Saadani, on the coast, the caravan arrived at Ujiji. Here they set to work at once to put the vessel together and launch it upon the lake. This was successfully accomplished on Monday, the twenty-first of May. The account of this we must let Captain Hore give in his own graphic way:—

"As the boat neared completion, she was daily visited by people of many tribes. She was the sight of the place; people landing from boats after a voyage made first to the white man's building shed; and Wajiji from the hills, who seldom or never visited the town, came down to see the wonderful iron canoe. As the steel sides grew up, the natives tapped and felt in silent wonder; the Arabs and Wangwana confessed 'this indeed is work.' As the shell of the boat became filled up with the various fittings, the excitement and wonder increased, and when the bulwark and rail rose up, and the gold stars on her bows shone forth, and inside and out gleamed with paint and varnish, she was pronounced to be *the most wonderful* thing, at least in all the world they knew. 'Those Wangwana,' said the natives, 'whose work we used to wonder at and admire, where are they beside such work as this?—tut, but they are nowhere.'

"Early on Monday morning we started from the house, with our men carrying the masts, ropes, and all gear necessary for the launch. Blocks had already been laid from the shed to the lake, a distance of one hundred feet. A stout and long rope was passed around the boat and secured, the blocks were greased, and we only waited the arrival of long-promised help. The men from the town, chiefly Arabs' slaves and followers, arrived first. Then in the far distance we saw a long line of natives approaching along the beach. Later on another group arrived from Gungu, and so, at last, we mustered about two hundred and fifty or three hundred men. A smooth, steady drag brought the boat to the water's edge, sliding over the blocks as smoothly as could be. Here the mainmast was put in, and our Mission flag, the dove with olive branch, hoisted. One more good pull and our boat was afloat upon the waters of Tanganyika: while from a hundred African throats, she was pronounced to be the *Nyota ya Assubui*, or *Morning Star*. Numbers of the people rushed into the water, firing off their guns, and dancing and shouting, until it was announced that the promised beef was to be distributed.

"The *Morning Star* is now riding at anchor off the town. As I look upon her I recall to mind some events of that wonderful journey she achieved while still

her parts were separate. All those parts have in due course arrived, the work of erection has been completed ; and there she rides, the last, but not the least to



THE TOWN OF UJJI, ON LAKE TANGANYIKA.

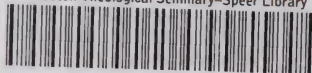
be remembered of our mission fleet—destined, we hope, to a considerable share in the conveyance of the good news to all the twelve tribes of Tanganyika.”

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I-7 v.80
Missionary Herald

Princeton Theological Seminary-Speer Library



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